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[For the Register.]

THE JUST.

Do all thy acts with strictest justice square;
Lov'st thou thy neighbor, as thou lov'st thyself;
Refusing in unrighteousness to share,
Loving Christ's kingdom more than worldly pelf?
Does morning find thee with its earliest beam
Seeking each selfish purpose to control;
And when the stars upon thy labors gleam,
Is there no stain, no burden on thy soul?
Then may'st thou rest in peace: for thee the sun
Does from his ocean-bed each morning rise,
And when across the heavens his course is run,
For thee the dusky night his place supplies;
That thou with quiet conscience still may sleep,
While watchful stars above their vigils keep.

J. V.

DO THOU PRAY.

Degenerate souls, wedded to their vicious habits, may disclaim all commerce with heaven, refusing to invoke Him whose infinite wisdom is ever prompt to discern, and his bounty to relieve the wants of those who faithfully call upon him; and neglecting to praise Him who is great and marvellous in his works, just and righteous in his ways, infinite and incomprehensible in his nature. But all here, I would persuade myself, will daily set apart some time to *think* on him who gave us power to think. He was the *author*, and he should be the *object* of our faculties.

And, to do this better, let us take care that every morning, as soon as we rise, we lay hold on this proper season of address, and offer up to God the first-fruits of our thoughts, yet fresh, unsullied, and serene, before a busy swarm of vain images crowd in upon the mind. When the spirits, just refreshed from sleep, are brisk and active, and rejoice, like that sun which ushers in the day, to run their course; when all nature, just awakened into being from insensibility, pays its early homage; then let us join in the universal chorus, who are the only creatures in the visible creation capable of knowing to whom it is to be addressed.

And in the evening, when the stillness of the night invites to solemn thoughts, after we have collected our straggling ideas, and suffered not a reflection to stir, but what either looks upward to God, or inward upon ourselves, upon the state of our minds; then let us scan over each action of the day, fervently entreat God's pardon for what we have done amiss, and the gracious assistance of his Spirit for the future. And, after having adjusted accounts between our Maker and ourselves, commit ourselves to his care for the following night. [Rev. J. Seed.

RELIGIOUS EDUCATION OF THE YOUNG.

At a meeting of the Unitarians of Manchester England, Rev. John James Taylor, B. A. said, *that like* most of his brethren, he could charge himself with deficiencies, yet for many years past he had taken a deep interest in, and paid a large portion of his attention to the religious instruction of the young. He agreed with his friend, Mr. Shawcross, in the necessity of having young people from the first brought up under religious influences; but he did not think it right to infuse into them a narrow, bigotted Unitarianism. He thought the object of the minister should be to implant in the child's mind certain radical, vital principles, which would cause it to grow up into a moral and religious life, and eventually cast out any erroneous ideas which it might have imbibed, and cause other true principles to be embraced which had not yet made their entrance. He thought that the teaching of the young should be a ramification of great vital principles, rather than instruction in matters of controversy. Theological controversy had the effect of misrepresenting their views. He would illustrate what he meant. The Orthodox and Unitarians differed very much respecting the character of Christ. The Orthodox were disposed to make him all God, and the Unitarians all man, and in controversy they were very likely to rush to extremes, and fall into the errors with which their adversaries charged them. They had to consider many difficulties which stood in the way of accomplishing the objects they had in view. In the first place they wanted time before they could systematically instruct their younger members in great religious truths. They could not well get young persons together on week nights; for if they belonged to the more wealthy classes, various engagements prevented them from attending; and if they belonged to the humble classes, they had their business to attend to, and could not devote more than an hour or an hour and a half a week to the subject. It was therefore a work of time. They must go on working month after month, and year after year, before they were able to produce a deep and lasting impression. They, as Dissenters, were placed under another difficulty. He (Mr. Tayler,) in one sense, envied the clergy of the Established Church. The clergyman was placed in a certain district, and had all his flock around him; and if he was an evangelical man, he could visit, and give consolation and advice to them, and so promote a social feeling. But look at the situation in which a Dissenting minister in a large town was placed. The members of his (Mr. Taylor's) congregation were scattered far and wide; and he must be a wandering missionary to visit them all. He only mentioned these two things to show that there were more difficulties, even in the way of a zealous man, than many were aware of. The instruction of the young in religious principles might be made subservient to what they called the ordinances of Christianity. He attached more importance to these ordinances than many did. They had thought so much of doctrine, and the position in which they were so unfortunately placed, in connection with their fellow-Christians, had attracted so much of their attention, that the great idea of a church had altogether run out of their minds. He thought it was a thing worthy of consideration, whether the young people who had been in their classes a certain time, and were thought pretty well grounded in the principles of Christianity, might not be asked by the minister if they were willing to partake in the ordinance of the Lord's Supper, and whether, if they proved themselves, upon examination, to be properly fitted, they might not be admitted into the church. He thought in this way they might pour into the veins of their old society a new spiritual blood. In their extreme fear of forms, they had neglected much that was desirable. When he was abroad he happened to see what was called "the rite of confirmation." The ceremony took place in an ancient church, and was conducted by a reverend and venerable-looking old man; and he (Mr. Taylor) must say he never saw a ceremony which had more deeply impressed his mind. The minister asked the young people questions, then addressed them, and gave each child a little slip of paper containing a verse of scripture appropriate to the occasion—a sort of spiritual motto. There had scarcely been a civilised nation upon the earth which had not marked the entrance from youth to manhood by some religious ceremony. These things, he thought, were worthy of consideration, and if carried out would tend to make their classes nurseries for their congregations. They (the ministers) were very much obliged to their lay friends for having turned their attention to the subject, and would be exceedingly glad if they (the laymen) could point out some practical plan. They all felt the great want of a more religious life, he felt it deeply, and he wished most earnestly a plan for supplying that want could be put into practical shape. One other remark,—and that was on the necessity of cultivating piety at home. When in their families there existed a true living spark of the genuine fire of Christianity, then he believed that religious life would grow up amongst the sect; and though there would be little matters to complain of, still, when the love of God was thoroughly awakened in the hearts of their congregations, the work was done; and he was quite sure that they had of truth and value in their principles (and he thought they had much,) it would go forth, and achive nobler conquests than had been yet achieved over the evils of the world. This was only one of many efforts which might be made alike on the part of ministers and laymen—(applause.)

CHRISTIAN LOVE AND WAR.

Christian love alone can supplant war; and this love is not a mere emotion, a tenderness awakened by human suffering; but an intelligent, moral, and spiritual love—a perception and deep feeling of the sacredness of human nature—a recognition of the inalienable rights, the solemn claims of every human being. It protests fearlessly against all wrong, no matter how obscure the victim. It desires to lift up each and all, no matter how fallen. It is a sympathy with the spiritual principle dwelling under every human form. This is the love which is to conquer war; and as yet, this has been but little diffused. The Quakers indeed have protested against war as unchristian, but have done little towards bringing into clear light, and sending forth with new power, the spirit to which war is to yield. Cutting themselves off, by outward peculiarities, from the community—secluding themselves from ordinary intercourse through fear of moral infection—living almost as a separate race—they have been little felt in society; they have done little to awaken that deep religious interest in man as man, that sensibility to his rights, that hatred of all wrong, that thirst for the elevation of every human being, in which Christian love finds its truest manifestation. Every sect has as yet been so imbued with the spirit of sects, and has inherited too largely the exclusiveness of past ages, to understand or spread the true spirit of human brotherhood. The love which Christ breathes, which looks through man's body to the immortal spirit, which sees something divine in the rational and moral powers of the lowest human being, and which challenges for the lowest, the sympathy, respect, and fostering aid of his race; this has been rare; and yet it is only by the gradual diffusion of this, that the plague of war can be stayed. This reverence for humanity, could it even prevail through a narrow sphere, could it bind together but a small body of men, would send forth a testimony against war, which would break the slumber of the Christian world, and which would strike awe into every contemner of his race. [Dr. Channing.

WALKING WITH GOD.

Prayer is not an apostrophe to woods, and wilds and waters. It is not a moan let fly upon the viewless winds, nor a bootless behest expended on a passing cloud. It is not a plaintive cry, directed to an empty echo, that can send back nothing but another cry. Prayer is a living heart that speaks in a living ear—the ear of the living God. It matters not where the worshipper is—on a dreary shore—in a noisome dungeon—amidst the filth and ferocity of brutal savages, or the frivolty and atheism of hollow-hearted worldling—surrounded by the whirl, and clash, and roaring dissonance of the heaving factory, or toiling in the depths of the lamp-lit mine—the man of prayer need never feel the withering pangs of loneliness. Wherever you are, the Lord is there, and it only needs prayer to bring himself and you together. Recollect him, and he lays his hand upon you. And who is this ever-present Help, this never-distant Friend? Words cannot tell. If you imagine the tenderest affection of your most anxious friend—the mildest condescension and readiest sympathy of your most appreciating and considerate friend—and if you add to this a goodness and a wisdom such as you never saw in the best and wisest of your friends; and if you do not merge, but multiply all this wisdom, all this goodness, and all this kindness towards you by infinity, so as to this constant and tender friend infinite knowledge to watch over you, and infinite forethought to provide for you, and infinite resources to relieve or enrich you—if you did not fully realize who the hearer and answerer of prayer is, you would at least be a step beyond that unknown God, whom many ignorantly worship. In prayer, you do not address a general law or a first principle, but you address a living person. You do not commune with eternity, or with infinite space, but you commune with the Father of eternity—with Him "who fills the lowest hearts." You do not hold converse with abstract good, but with the God and Father of our Lord Jesus Christ; with him whose express image Jesus is: with Jesus himself; with your friend who is within the veil; with your Father who is in heaven.

[Mount of Olives.

SOLACE IN ADVERSITY.

BY MRS. L. H. SIGOURNEY.

Whither man shall turn for solace in adversity, has been his earnest inquiry ever since he was placed upon the earth. Since his expulsion from Paradise, he has had seasons of wandering and woe, "seeking rest and finding none."

Nature prompts the sorrowful to repose upon some kindred spirit, to lay part of their burden upon the nearest in friendship or affection. Still, there are evils, which the most perfect union of hearts cannot alleviate. The perpetual sadness of a broken spirit, is beyond the reach of external intercourse. Indeed, the most incurable evils sometimes spring from the closest affinities.

The parent may be doomed to see the child, in whom his proudest hopes were garnered up, smite down those hopes and trample on their roots, though they grow in the "deep of his heart." Will friendship comfort him? The wife may find the idol of her love the victim of vice, or enstranged from her as an enemy.—What remaining affection can fill the void in her soul? Bereavements may be so bitter and entire, that none shall be left to comfort the survivor, The poor chieftain of the forest was not left without a parallel, when he exclaimed in his desolation, "Who is there to mourn for Logan? Not one!

Still the question returns: where shall we look for solace, under such adversities as transcend the help of man? The poetry of philosophy replies, that *Time* is the physician of grief.—We see that he is so, for common lessons, or for those that more immediately affect the passions

But are there not afflictions whose extent is made more evident by the lapse of years?—where the tempest of sorrow indeed abates, but where the waste of comfort, the desolation of hope, the impossibility of restitution, only becomes more apparent. To such, Time acts only a torch bearer, revealing the extent of a ruin which he has no power to repair. He may, indeed, cause the tide of weeping to roll back—but it is to discover the magnitude of the wreck, the multitude of precious things thrown over in the storm—fragments of treasures, which the tantalizing surge displays for a moment, and then swallows up forever.

Time may sometimes be a successful physician for the sorrows of youth. Then the buoyant heart voluntarily co-operates with any sanitory regimen. It is fruitful in substitutes for lost delights. In its vigorous policy, it scarcely waits for Time to aid in repairing the breaches of its sanctuary. When its tendrils are stricken from one prop, how soon are they seen clasping another, and covering it with blossoms!

Far otherwise is it in the wane of life. The heart, often bruised,, often smitten, clings with more rigid grasp to its diminishing joys. As the circle grows narrower, it struggles to spread itself over the whole of it, to touch and to guard every point. But the pilgrim of many lustrums cannot hope to call forth in young bosoms, that reciprocity which the fervor of his own prime enkindled. between him and them "is a great gulf fixed." The affections loose the power of reproduction. They have no longer that Promethean fire by which dead elements are quickened into friendship. The path of life has become to them, as the "valley of the dry bones." They wander through it without the ability to bid one skeleton arise and be clothed with flesh. They become to inert to enchain even the living and willing objects that surround them. Like the ruminating animals, they slumber over the food, which once they pursued, as the fleet roebuck upon the mountains.

It is possible, also, that with years, a kind of hallowed jealousy may steal over the soul. Perhaps it may refuse to admit new imagery to a shrine, where its earliest-chosen, longest-consecrated idols dwelt and were worshipped.—With a morbid, yet blameless constancy, it may hermetically seal the vase, where its first, purest odors had birth and were exhaled.

The medical influence of Time, therefore, at its highest power, ranks only as a sedative. It cannot extripate those roots of sorrow, which reach to the extremest verge of human life.—Especially will the hoary-headed, if they trust time as their sole physician, find him stupifying their senses with a transient opiate, but leaving the heart's wounds to rankle and rankle, till, like the bereaved patriarch, they "go down into the grave, to the lost one, mourning."

The inquiry still recurs—where shall we turn, under the deepest calamities that are appointed to humanity? A sterner philosophy than that at first quoted, answers, "hold yourselves insensible to them!" Oh! but man is too frail and sensitive—too much wrapped up in a net-work of nerves, and too faint a heart, to stand against the dread artillery of heaven. A baleful wind sweeps away his strength—a frown on the face of one he loves, drinks up his spirits—the fickle breath of the populace inflates him—the dew-drops in his broken cistern dry up, and he is in bitterness—fever touches his clay temple, and he is gone. Is he who cannot cope with the feeblest agent, expected to stand unmelted in the "seven times heated furnace?"—He cannot resist the elements: how can he endure the wrath of their omnipotent Ruler, when he "ariseth to shake terribly the earth?"

That remedy for adversity, which neither the light of nature discovered, nor the pharmacopœia of Time contained—of which philosophy, both in its poetry and stoicism has failed—is contained in a single prescription of the gospel—*the submission of our will to that which is divine.* How simply is it illustrated in the aspiration of Thomas A. Kempis: "Give me what thou wilt, and in what measure, and at what time thou wilt. Do with me what thou knowest to be best—what best pleaseth thee. Place me where thou wilt, freely dispose of me in all things."

Still more concisely was it expressed by Fenelon: "I am silent; I offer myself in sacrafice; henceforth, I have no will, save to accomplish thine." But ah, how much more forcibly in that agonizing sigh from Gethsemane—"*not my will, but thine be done,*"—when even the strengthening angel was astonished, and earth trembled as she tasted the first trickling drops of a Redeemer's blood! [From the Christian Diadem, published by Z. P. Hatch, New York.

A PROCLAMATION

FOR A DAY OF REMEMBRANCE—HONEST DEALING AND RESTITUTION IN THE COMMONWEALTH OF LETTERS.

Whereas, it appears that certain generous people ready to aid the "diffusion of knowledge," are in the habit of committing books of value to certain unpunctual borrowers of short memories; therefore, by the advice and consent of many sufferers, expressed or taken for granted, WEDNESDAY, THE FIRST OF JANUARY next, is hereby appointed to be set apart as a day when all readers of every name and description, shall examine their libraries, study and centre-tables, "what-nots," depositories, of pamphlets and newspapers, carefully to ascertain whether they have in their possession any volumes, bound or unbound, tracts, pamphlets, or journals, not their own property, but had and obtained simply for perusal from friends and acquaintances; and in all cases where such examination results in finding any publications, ancient or modern, big or little, prose or poetry, songs or sermons, belonging to parties who lament lost tomes, broken "sets," or missing periodicals, to forthwith do up said publications in clean paper, and by their own or more trustworthy hands transport them *home.* And it is hereby recommended, that persons who believe that books are books and not umbrellas, that lending is not giving, that debts are to be paid, and promises to be redeemed, observe and keep the day above named in the manner enjoined, in order that they may be thankful for relief from the accusations of conscience, and also to make their friends thankful for the recovery of property, the *titles* to which are vested in them beyond all quibble or doubt.

Given in an Inaudible and Invisible, but most sympathetic Council of the Pilfered, this 29th day of Nov., A. D 1850.

HONESTUS BIBLIOTHECARY, *Governor.*
FIDELIS RESTITUTOR, *Secretary.*

[Christian Inquirer.

WINTER EVENINGS.

If we could go back into the early history of the men now upon the stage of acuve life, we could doubtless account for many of the strong contrasts among them, by reference to the different ways in which the evenings of their youth were spent. Those, who in this period of their life, had no other thought or desire, so soon as they were released from the duties of the day, but to hasten away to the tavern or the store, or to some place where they could meet those of like sympathies, there to spend the hours in noise, laughter, and low jokes, bears witness even now, as a general rule, by their character and social position, to the baneful influence of a youth thus spent. While on the other hand those who were then employing their leisure hours for gathering in, little by little, the stores of knowledge so amply afforded—who were making acquaintance with history, science and literature, revels now in the sight of the world, the beautiful and healthful result in such a course. There is nothing except religion, which can give such promise of a worthy and noble manhood, as when we see a youth at the age of fifteen, deeply interested in good books, and prizing the hours which can be devoted to the improvement of his mind. His safety is two-fold. In the first place he is withdrawn by this habit from scenes where his morals would be debauched, and in the second place, the knowledge which he is gaining acts all the while as an element of expansion and elevation. Very likely, there may be many of his own age round about him who will set him down as a very stupid character and wanting in spirit. But their day, in many cases, will be over before his begins. He is laying a foundation deep and strong, on which a noble superstruture may be reared.

In this northern latitude, our winter evenings form no inconsiderable portion of our waking hour, and in taking into account the elements which go to form our moral, social, and intellectual character as a people, this is one which ought not to be overlooked. There is something very positive and decided, in the influence for evil or for good of these evening hours. It is an influence more active and efficient than the influence of the day. Among the vicious and dissipated, the shades of evening seem to awaken into new life the passion for folly and mischief—while among the lovers of knowledge, they invite to thought and studious industry. It is a most excellent practice, during these long winter evenings, to spend a portion of the time in the family, in reading aloud some valuable book. Parents may do much in this way, to make their own firesides cheerful and inviting, and to awaken an early love of knowledge in their children. And let us suggest to our young friends, now as winter is setting in, and they have doubtless much leisure time upon their hands, that they should set about a systematic course of reading. Procure some good books, as you may easily do, books of history, biography, or travels, and read them carefully, and if you have not now a love of spending your time in this way, you will soon learn to find your pleasure in it, and will rejoice that you have formed such a habit. It is a pitiful spectacle in such a land as this, with books and all the means of improvement so entirely at hand, to see a young person who can find no pleasure, who is dull and unhappy, unless some party, or ball, or sleigh-ride is occupying his thoughts. The end of such birth is heaviness, but where there is an earnest desire for self-improvement, the mind is constantly supplied with a healthful stimulus, and the days pass pleasantly. [Congregationalist.

[For the Register.]

THE CHILD OF GRIEF.

BY S. L. T.

I passed beside the child of grief
And I listened to her wail;
Her heart was sad, her words were brief,
And her face was snowy pale.

"O what a dark, dark world to me,—
How gladly with life I'd part!"
Like the faint murmur of the sea
Was this echo from her heart.

For on her dove-like spirit pressed
The thoughts of cruel wrong;
And virtue pure, she saw unblessed,
And scouted by the throng.

And why I asked, in doubting mood,
These sorrows to the kind?
And why these wrongs to the pure and good,
These pains to the gifted mind?

The cold wind blew a fiercer blast,
And her mo-n had died away;
But angel voices came at last,
Like a bright and genial ray.

Again I saw that child,—and near
Stood yearning Friendship by,
Kissed from her cheek the falling tear,
And from her weeping eye.

"Look up," said Friendship, cheerily,
For yonder, in the sky,
The bow of hope assureth thee
That brighter days are nigh.

And soon that child, in courage bold,
Went forth with cheerful mein
And like the faithful Ruth of old,
In Christian hope, to glean.

And now when storms of sorr-w blow
And tears bedim her eye,
For hope and strength to bear her through,
She looketh to the sky.

RELIGIOUS THOUGHT AND OPINIONS.

By William Von Humboldt. Minister of State to the King of Prussia. Boston. Crosby & Nichols, 1 51.

This interesting volume is composed of letters, written in great part after the author had reached old age. They give an agreeable impression not only of his wisdom, but also of his amiable temper and his religious faith and feelings. We make several extracts under appropriate headings, confident that those who do not see the volume, will be pleased to see the views of a wise and good man, on subjects of such moment.

SANCTIFICATION.

Thank you for reminding me of Gellert. At one period of my live, notwithstanding the absence of all poetry in his verses, I liked his writing much. I have not his works, and do not remember the passage you quote; but I do remember one in what I think he calls "Evening Self-examination." It either begins with, or has in it, "The day is again departed, and how have I employed this portion of life? Has it passed over me in vain?" Often and often, on retiring to bed, these words have occurred to me . . .

You would not surely wait for sanctification from above, without doing anything towards it yourself; and I would as little presume to think that I could work it out without the blessing of God. But yet more lies in this than I have said; for we must not only act, but we must do so with the same confidence and resolution which we should do if we were convinced that the result rested wholly with ourselves. At first sight there appears a contradiction in striving after what is not dependent on ourselves, but rests in the hands of an exterior power; but the problem is solved, it appears to me, when we combine zeal and fervor of endeavor with an humble feeling of the intrinsic insufficiency of all earthly powers. When earnest endeavor and humility are combined, the result is certain.

IMPORTANCE OF ASSOCIATING WITH THOSE UNLIKE OURSELVES.

In this life it is most important that we should not shut ourselves up within ourselves; but rather mix, as intimately as circumstances will allow, with those of very different habits of feeling. Only in this way can we judge men according to their, and not our own, one-sided views. On this depends our respect for the varieties of opinion entertained by others, and our unwillingness to put any restraint upon their freedom. Besides this, there is nothing which employs the mind and the heart so attractively as the close study of character in all its smaller peculiarities. It matters not much if these peculiarities are not very strikingly developed: there is always a nature which offers some interior depths for us to fathom,—to which we may apply the measure of our own judgment. But, above all, the giving this direction to our thoughts has the advantage of making us more capable of entering into the inward existence, as it were, of those with whom we are intimate.

DEATH.

. . . What you say of the serene composure of the countenance in death, even where the last struggles have been most severe, is observable generally in the dead. To some it gives even a glorified aspect. Sometimes, however, the expression of passion or of extreme agony does not cease even in death, as I have seen on the battle-fields of 1813 and 1815, though the countenances of many wore an expression full of holy peace. This beauty of death, as we may call it, is the privilege of man only. It is far otherwise with beasts; for the finest and noblest horse is a repulsive and ugly object when lying dead on the field of battle. The cause is to be found in the expression given by the soul to the lineaments of the face. This expression, if the disposition was not corrupted, is of itself naturally calm, pure, and to a certain degree noble, even in persons of small mental gifts. In life its proportions are more or less disturbed by outward circumstances or inward excitement; and this is doubly the case from the sufferings of illness. In death these momentary influences on the countenance cease, and the original expression which the soul has imparted remains, like an engraved picture, and lasts as long as the corporeal parts remain undecomposed, even after the spirit has fled. The earthly form must naturally wear the appearance of perfect tranquility, since its restless, moving animal life is lapt in eternal slumber. But perhaps there is a yet higher cause for this appearance. We see only in death—for we cannot penetrate deeper—the separation of the soul from the body, the liberation of the spiritual from the bonds of the corporeal nature; but of its after flight we know nothing. Perhaps it casts off all traces of its earthly nature at the moment that it leaves the body, and sheds a parting ray on all that remains behind, whose light we perceive in the features, responsive to the impressions of the soul.

A FUTURE STATE.

The words of St. Paul, which you quote in your letter, "If in this life only we have hope in Christ, we are of all men most miserable," certainly convey a deep truth, which lays hold on the mind in its very inmost part. They tell, in the shortest and simplest manner, the superterrestial nature of man; for we cannot but recognize in the highest, noblest, and most truly worthy feelings of man an origin that is not of this world. The true ennoblement of our nature consists in the feeling that our existence stretches beyond the bounds of this globe. It is this which gives that peculiar feeling to man, which so unceasingly accompanies all those who reflect at all,—that the world around him, in which he immediately acts, and from which his enjoyments spring, does not suffice him; and that his desires and his hopes drag him towards another, as yet unknown, and only dimly anticipated. It is in the different relations in which every one places himself to the one and the other world, that the difference of individual character is chiefly found; for it gives the mind an original bent upon which all the rest depends. He who is wholly taken up with the earthly, so as to have neither thought nor feeling for a higher world, must in truth be termed most wretched: he is without the highest and best inward satisfaction, and is incapable of arriving at the true perfection of his moral nature. But there is also a certain contempt of the earth, and an erroneous mode of occupying ourselves with an existence beyond it, which, even if it does not lead to a neglect of the duties of life, yet at least prevents us from enjoying the good in this world which Providence designed for us. The truly elevated frame of mind avoids this double one-sidedness: it takes its starting-point from the endless traces of the Divinity which pervade everything on earth, and are to be found through all creation in the wise arrangement and loving solicitude for the comfort of every created thing; and in this frame of mind we connect those pure feelings of the heart which truly belong to a better world, with such of our social relations as we can devote ourselves to without imparing the true worth of our nature. It is thus that we seek and engraft the superterrestrial upon the terrestrial, and become capable of elevating ourselves to the full purity of a heavenly life. In this sense we live for another world, even in this; for the earthly then becomes merely the shell of the divine; and this last, by no means lying hidden within, but beaming forth visibly and brightly, becomes the individual and animating feeling. With these views the soul easily separates itself from the earthly, and raises itself above it; and with this frame of mind is immediately connected the feeling of immortality, and of a state of existence which will have its beginning on the other side of the grave. A mind which in the right sense does not live for this world alone, does not receive this feeling as a mere hope and desire; for it is a certainty, bound up with the very consciousness of existence. Had we not been endowed with this knowledge as soon as we were placed upon the earth, we should indeed have been cast down to utter misery; for there would be no compensation for earthly misfortune, and, what is more and would be more lamentable too, the greatest of all problems would remain unsolved, and our interior existence would remain without the one thing which gives the seal and finish to its perfection.

INSTRUCTIVE INCIDENT.

In one of the towns of Massachusetts, not far distant, there lived, several years ago a man, whom we will call Mr. A. He was of a large and powerful frame, a strong original mind, and altogether he was quite a celebrated character in the place where he resided. In the same town there lived also a very small and somewhat passionate man, whom we will call Mr. B. It so happened one day in town-meeting, that a question was up for discussion, which had awakened very conflicting feelings in the town, and there was no little excitement in the meeting. Mr. A. and Mr. B. happened to be on different sides of the question, and while Mr. A. was speaking, and bearing down rather hard upon his opponents, Mr. B., greatly excited, and losing the master of himself, rushed at the speaker and kicked him as hard as he could. Mr. A. however had all the self-control of a Talletrand, and he took no notice at all of this onset and attack, but kept on speaking as before. After Mr. B. had gone home that night, and thought the matter over, he concluded, that Mr. A.'s quietness was only the calm before the storm—that as his opponent was considerably practiced in the law, he might expect for himself that a suit would be commenced forthwith, and he should be made to suffer for his harshness. He concluded therefore that it would be best for him, to go early in the morning, and ask pardon for the act, and settle the difficulty on the spot. Accordingly he went to Mr. A.'s house in the morning with a somewhat sad and downward face, and entering said, "I am very sorry about that affair yesterday; I was a good deal excited, and I thought I would come down this morning and settle it." "What do you refer to?" said Mr. A. "Why, I kicked you, you know, yesterday in town-meeting." "Did you?" said Mr. A., "I did'nt know any thing about it."

This is not a very common way of getting along in case of such attacks, but we think on the whole, that it is a very good way. [Congregationalist.

THE RIGHT USE OF WEALTH. A good man may seek, by fair industry, to render his circumstances easy and plentiful: he may bestow a considerable portion of his time and attention on the successful management of his worldly interests; all this is within the limits of that allowable use of the world, to which religion gives its sanction. But to a wise and good man, the world is only a secondary object; he remembers there is an eternity beyond it: his care is, not merely to amass and possess, but to use his possessions well, as one who is an accountable being—he is not a slave, either to the hopes or fears of the world—he would rather forfeit any present advantage, than obtain it at the expense of violating the divine law, or neglecting his duty. This is using the world like a good man; this is living in it as a subject of the Almighty, a member of the great community of mankind. To such a man riches are a blessing; he may enjoy them, but he will use them with liberality. They open a wide field to the exertions of his virtue, and allow it to shine with diffusive lustre.

Study to make the whole of your carriage and discourse among men so engaging, as may invite even strangers to love you and allure them to love religion for your sake. [Watts.

It is better to wear out than to rust out.—*Cumberland.* We must not only strike the iron while it is hot, but strike it till "it is made hot."—*Sharp.*

LAW.

Mr. Editor,—Will you please insert in your paper the following extract from the "Elements of Moral Science," by Francis Wayland, D. D. It commences on page 365, and is a clear and lucid exposition of the duty of the citizens of Massachusetts at that present time, in reference to the Fugitive Slave Law.

"Thus far, we have gone upon the supposition that society has exerted its power *within its constituted* limits. This, however, unfortunately is not always the case. The question then arises, what is the duty of an individual, when such a contingency shall arise? Now, there are but three courses of conduct, in such a case, for the individual to pursue: passive obedience, resistance, and suffering in the cause of right:

1. *Passive obedience*, in many cases, would be manifestly wrong. WE HAVE NO RIGHT TO OBEY AN UNRIGHTEOUS LAW, since we must obey God at all hazards. And aside from this, the yielding to injustice forms a precedent for wrong, which may work the most extensive mischief to those who shall come after us. It is manifest, therefore, that passive obedience cannot be the rule of civil conduct.

2. RESISTANCE *by force.* Resistance to civil authority, by a single individual, would be absurd. It can succeed only by the combination of all the aggrieved against the aggressors, terminating in an appeal to physical force; that is, by civil war. The objections to this course are the following:

1. It is at best uncertain. It depends mainly on the question, which party is, under the present circumstances, the stronger! Now, the oppressor is as likely to be the stronger as the oppressed, as the history of the world has abundantly shown.

2. It dissolves the social fabric, and thus destroys whatever has thus far been gained in the social organization. But it should be remembered that few forms of society have existed for any considerable period, in which there does not exist much that is worthy of preservation.

3. The cause of all oppression is the wickedness of man. But civil war is, in its very nature, a most demoralizing process. It never fails to render men more wicked. Can it then be hoped that a form of government can be created by men already worse than before, better than that which their previous but less intense wickedness rendered intolerable!

4. Civil war is, of all evilis which men inflict upon themselves, the most horrible. It dissolves not only social but domestic ties, overturns all the security of property, throws back for ages all social improvement, and accustoms men to view, without disgust and even with pleasure, all that is actrocious and revolting. Napoleon, accustomed as he was to bloodshed, turned away with horror from the contemplation of civil war. This, then, cannot be considered the way designed by our Creator for rectifying social abuses.

3. The third course is that of *suffering in the cause of right.* Here we act as we believe to be right, in defiance of oppression, and bear patiently whatever an oppressor may inflict upon us. The advantages of this course are,—

1. It preserves entire whatever exists that is valuable in the present organization.

2. It presents the best prospect of ultimate correction of abuse, by appealing to the reason and the conscience of men. This is surely a more fit tribunal to which to refer a moral question, than the tribunal of physical force.

4. Suffering in the cause of right has a manifest *tendency* to induce the injurious to review their conduct, under all the most favorable circumstances for conviction. It disarms pride and malevolence and enlists sympathy in favor of the sufferer. Hence its tendency is to make men better.

5. And experience has shown that the cause of civil liberty has always gained more by martyrdom than by war. It has rarely happened that during civil war, the spirit of true liberty has not declined.

Such was the case in the time of Charles I, in England. How far the love of liberty had declined in consequence of civil war, is evident from the fact, that Cromwell succeeded immediately to unlimited power, and Charles II, returned with acclamation, to inflict upon the nation, the most obvious and heartless tyranny by which it was ever disgraced. During *the* suffering for *conscience* under this reign, the spirit of liberty revived, hurled his brother from the throne, and established British freedom upon a firm, and we trust, an immovable foundation

6. Every one must be convinced upon reflection, that this is really the course indicated by the highest moral excellence. Passive obedience may arise from servile peace: resistance from vain-glory, ambition, or desire of revolution. Suffering for the sake of right, can arise only from a love of justice and a hatred of oppositon.

The real spirit of liberty can never exist, in any remarkable degree in any nation where there is not this willingness to suffer in the cause of justice and *liberty.* Ever so little of the spirit of Martyrdom is always a more favorable indication for civilization, than ever so much dexterity of party management, or ever so much turbulent protestations of imaculate patriotism." [N. B. Mercury.

PUSEYISM.

"In 1833, there was commenced at Oxford, England, the publication of a series of papers called Tracks for the Times. They have been also called the Oxford Tracts, and the peculiar sentiments inculcated in them have been called the Oxford theology. Among the writers of the tracts were Rev. E. B. Pusey, D. D, professor of Hebrew at Oxford, Rev. J. H. Newman, fellow of Oriel College, and Professor Keble. The professed object of the tracts was to call attention of the primitive church, to its doctrines and usages. The writers were not satisfied with going back to the Reformation; they found much that they approved and commended prior to the Reformation. They were apparently delighted with things that were when the Pope reigned supreme over all Europe, and were acknowledged by all as the spiritual head. Many of the Episcopal clergy and laity favored these tracts. The Bishop of Chester, in his charge to the clergy of his diocese, warned them of approaching dangers, of a revival of the worst evils of the Romish system." The Bishop of Oxford approved of the tracts, and defended the writers of them.

The writers of these tracts maintained the doctrine of unbroken apostolical succession of tradition, of the celibacy of the clergy, and of prayers for the dead. The tract No. 99 come out more distinctly than any preceded in favor of Romanism. In 1843, Dr. Pusey preached a sermon, in which he distinctly maintained the doctrine of transubstantiation, in consequence of which the Chancellor took from him the privilege of preaching in the university for the space of two years.

Since then, 47 members of the university at Oxford, Mr. Newman at their head, have conformed to the Church of Rome. Mr. Newman speaks of having succeeded in turning 78 persons from Protestanism to Popery. Pius IX., as a token of his regard for the valuable services rendered by Mr. Newman, has conferred upon him the title of D. D. Dr. Pusey still remains in the Church of New England, but is known to be a Romanist at heart. Through the influence of Pusey, Newman, and Keble, hundreds have gone back to the dark ages, and acknowledge the Pope as their spiritual head.

In 1840, the Tracts for the Times were republished in this country, and strong tendencies towards Romanism began to be apparent in portions of the American Episcopal Church.

In July, 1843, at the examination of the students of the Episcopal Theological Seminary in New York, the Rev. Drs. Smith and Anthon, having learned from personal conversation, that one of the students, Mr. Arthur Carey, had become substantially a Romanist, requested that the committee should pay particular attention to the views that might be expressed by the senior class, and especially on all subjects in which the Protestant and Papal tenets conflict with each other.

A motion was made that a committee be appointed to examine the sermons the senior class had written during their last year. The motion was negatived. On the ensuing Sabbath, the young men were to be ordained as deacons. When the bishop, according to usage, called upon the people to declare if there was any reason why any of the young men should not receive orders. Drs. Smith and Authon protested against the ordination of Carey. The bishop said he had examined the case, and was satisfied, and so were all, except the protestors, and proceeded to ordain them. Drs. Smith and Anthon left the house.

Against this act of Bishop Onderdonk a solemn voice of remonstrance went forth over the land: and as the meeting of the General Convention was near at hand, it was expected that the question of Oxfordism would be the principal point to be discussed, and that the decision of the convention would determine the policy of the church on that subject.

All the low church portion of that denomination, and many of the high church, had expressed themselves strongly against the Oxford theology. Bishop McIlvaine had written a book of 550 pages, for the express purpose of preventing the spread of these views. The election of delegates was understood to turn principally on that point, and it was supposed that the utmost strength of the parties would be called out. The convention met, and the subject was introduced. Never was there a better opportunity for those who were disposed to contend earnestly for the faith, to show the spirit of martyrs, than was afforded on that occasion. It was expected that the tractarians would take a firm stand, and if the vote of the convention went against them, that they would separate themselves from the body and organize an Evangelical Convention.

The test vote on the question, after a warm and earnest debate, was 92 to let the evil one alone, and 55 in favor of taking some measures to remove it. Here the agitated question was suffered to rest; the minority submitted to the majority. It seemed to those who were looking on and waiting for the result, that all regarded the unity of the church to be more important than its purity of docrine." [The Halt Century.

THE PENITENT THIEF.

Saurin, replying to those who delay conversion by a reference to the thief on the cross, says:—

"Who was this thief! What his crime! What induced him to commit it! What was the first instance of his depravity! What was that of his repentance! What means did grace employ for his conversion! So many questions, so many doubts, are so many sufficient reasons for inferring nothing from his conversion. Perhaps he had been engaged in this awful course but a short time. Perhaps seduced by an unhappy facility, he was less guilty of their than of softness and compliance. Perhaps only the accomplice of Barabbas in sedition, he had less design of disturbing society, than of checking the tyrannic and exorbitant power of the Romans. Perhaps surprised by weakness, or tempted by necessity, he had received sentence for his first offence. Perhaps having languished a long time in prison, he had repented of his sin. We do not affirm these things; they are merely conjectures; but all you object are similar conjectures, which may be refuted with the same ease. And though the whole of these probabilities were refuted, how many criminating circumstances occur in your life which were not in his! We said that he received not the education which you have, nor the torrent of grace with which you are flooded; he was unacquainted with a thousand influences which act upon you;—the moment he saw Jesus, he loved him, and he believed on him! How was that! With what faith! At what time! In a man

the minister said? In the household, the material parts of the sermon could be recollected, and thus all gained solid benefit from attendance.

If the remark is true, "that which costs nothing is worth nothing;" so it is true in the converse,—that which costs *something* is worth *something*.

One reason why sermons at this day are not more appreciated is, it costs so little trouble to hear them. The gospel is brought to their doors, and the proclamation is, "Whosoever will, let him take the water of life freely." If houses of worship stood as formerly eight or ten miles apart, how many would enter them in unfavorable weather? Let the men of this generation settle this question, with their present aversion to self-denial. Sad would be the condition of that pastor, who had now to collect his audience, as in former days.

The sermons of these days, may be as good as were those of our fathers, even if they are not so long. They are liable to be undervalued by their commonness, and thus fail of having their due effect.

In the early settlement of New Hampshire, some towns, were inhabited by a population, which came from the North of Ireland, and were a mixture of Scotch and Irish. They were sound in the Orthodox faith, and were strictly a Sabbath keeping, and Church-going people. A colony of this sort came to Londonderry, then a wilderness, and brought their minister, Rev. Mr. McGregory, with them. They went fourteen miles into the wilderness beyond any white settlement. Their nearest neighbor was Haverhill, Mass. They arrived on Saturday night. The next day, instead of examining the ground of their new settlement, they kept the Sabbath according to the commandment. Their goodly pastor mounted a rock for his pulpit, and addressed a most attentive audience from the text, "*The shadow of a great rock in a weary land.*"

In process of time, they became a large and flourishing colony. They kept together until some lived six miles or more from their place of worship. Notwithstanding they were punctual in their attendance. Their first minister, and afterwards his son, used to preach long sermons, after the manner of those in Scotland,—although somewhat abridged. It is reported that an old lady who came from Scotland remarked, "that in her country the sermons were two hours and a half long; but had now come to be only one hour and a half; and she feared what the world was coming to."

When the meeting ended, as it sometimes did at the going down of the sun, the people on returning home instead of finding fault with their pastor because of the length of the service, used to say, "We have heard good long preaching to-day, enough to last us a week." Alas! alas! how the times have changed! Now, if the whole service, including sermon, exceeds one hour and a half, there is often complaint against the minister; and some have given this as a reason why they absent themselves from the sanctuary. Only three hours in seven days devoted to the public worship of God! How forcibly are we reminded of the remark, "*No cross, no crown.*" SENEX.

CHRISTIAN REGISTER.

Boston, Saturday, December 28, 1850.

OUR HOLIDAYS.

We are now in the midst of our more than Christmas holidays. First came Forefathers' day, carrying us back to the wilderness, and to those stern, devout and heroic men, who in the name of the Lord established themselves and laid the foundations of a mighty republic on this, at that time, desolate coast. We can never contemplate this event without deep emotions of awe and gratitude. Nor can we call up before us the Pilgrims, leaving first their native country and then their adopted home, that they might be free to worship God, and that their children might not be contaminated by the vices around them, without a new sense of their religious fidelity and greatness. They went forth and wept, bearing precious seed, and no human labors have ever been so crowned with blessings. Forefathers' day is then a fitting introduction to the sublimer festival, in which, as we trust, all the inhabitants of the earth shall at some future period rejoice. It is well that the day usually regarded as the birthday of our Saviour, should be ushered in by the joyful chiming of bells, and associated in the minds of young and old with all that is brightest and best,—that he, whose birth has shed new glory around the cradle, whose instructions have given a new meaning to life, and whose death has thrown the splendors of heaven over the grave, may still be welcomed with songs of praise and gladness. Then, as if in the glow and radiance of his immortality, the old year departs to meet us on earth no more. Its opportunities are all past. Its days, which opened before us, each one with such a golden promise, have gone. Its ambitious hopes, its sorrows and its fears, its pleasures and reverses, are now in the past, and will soon be with the years beyond the flood, buried in the deep dark waters of time. But they have left something behind which we for our weal or wo shall carry with us as long as consciousness and memory survive. The faith which the experience of the last year has strengthened or impaired, the holy impressions and purposes which it has confirmed or weakened, the sentiments of love to God and man which it has established or removed, the convictions of religious duty which it has deepened within us unshaken and unawed by the fear of man,—these still abide and will go with us to the judgment seat. We would be thankful for all that we have enjoyed. We would be thankful that we have got so much farther—if it be so—on our way to heaven. We would offer hearty and unfeigned thanks even for the disappointments and sorrows which have helped us on in our pilgrim's progress. With gratitude for all that has been given, and with hopefulness in regard to what lies before us, yet not without some regrets, we would bid a kind farewell to the year which closes the first half of the nineteenth century.

[Translated for the Register.]

SELECTIONS FROM FENELON.

God requires of us two things with regard to the work with the performance of which He entrusts us; first, that we should labor as heartily as if everything depended on our diligence; next, that when we have done all in our power, we should sincerely believe and see that it is nothing, and take no credit to our ourselves for what we have done. Often, after we have faithfully labored, God bears away the fruits of our toil from before our eyes, and then performs, if He wills it, in a manner beyond our agency or comprehension, the works for which He bid us labor, as it seemed, in vain.

As to the question of watching over ourselves without becoming self-occupied, this seems to me the simple and practical truth concerning it. The wise and diligent traveller watches all his steps, and attends especially to that portion of his road which lies next before him, but never returns upon his steps to count them, or so critically examine every position as to lose time for advancing. Thus a soul truly under the guidance of God, should watch the way steadily, but with a simple, tranquil vigilance, sufficient for its present needs, but not irritated or excited by self-love. This involves constant attention to the will of God, in order to its momentary performance, and was what the Psalmist referred to when he said, "Mine eyes are ever looking unto the Lord; for He shall pluck my feet out of the net." Observe that in a road strewed with snares, that he may walk safely, he raises his eyes to the Lord, not lowers them, to examine his own steps; and we never watch so faithfully over ourselves, as when our hearts are most fixed on God. And in truth what is the end of all our vigilance—that we may follow step by step the will of God; for whoever conforms himself to that in everything, guards himself in everything, and is perfected in everything. If then we never lose the sense of His presence, we shall always be sufficiently watchful, tranquilly and disinterestedly, while the selfish vigilance in which we seek confidence is uneasy and harsh. We cannot walk by our own light, we can but follow the light of God in our souls.

Our best portion is to receive calmly and with an equal submission all the differing circumstances in which God places us during the day, around us and within us. Around us there are disagreeable things to be courageously borne, and agreeable things which we must not allow to occupy our hearts. We overcome the temptation of displeasing circumstances by peacefully accepting them, and of the pleasing, by reserving a portion of our hearts beyond their influence. With what passes within us we must do the same. The bitter suffering we have to endure there, humbles our pride, and performs its full work, when it is received simply and with resignation. A soul which truly trusts and *rests* in God, is never surprised at its own weakness; it willingly perceives that it can of itself do nothing, and that God is all in all. It is never grieved by its intrinsic poverty, knowing that its Father holds infinite treasure which He will freely bestow. Self-confidence cannot exist together with absolute confidence in God.

CHARACTER, AND ACCEPTANCE WITH GOD

We feel a double reluctance to treat the Independent's rejoinder controversially. First we are still in some doubt whether, in the free and intimate interchange of views allowed by conversation, or with those full explanations of terms that are hardly possible in any public writing, we should not be found to agree on the main point; i. e. as to what really constitutes the ground of the soul's acceptance with God. And secondly—however that may be,—we do not feel that the ends we have most desired to accomplish in these articles will be best subserved, whether among those who theologically agree with us or differ from us, by giving to what we have to say a controversial form. We propose therefore to append here a few brief observations, as few and brief as the case will admit, exhibiting our own positive doctrine as respects the relation of character to salvation.

In any theological discussion, we suppose the single term *character* must be taken to designate the moral and spiritual state of the soul; not moral merely nor spiritual merely, but moral and spiritual both. This character, in any individual, is either perfectly good, or it is not. Of the absolute or perfect goodness of character we have but one example, the character of Christ. We suppose no human character equals, has ever equalled, or is ever likely to equal his. When we say of any Christian disciple, therefore, that he is righteous or holy, pure or devout, excellent or good, we use only relative terms. We mean to say that this disciple, in a certain measure, and a measure that excites our approbation, *approaches* the standard in Christ. As far as our feeble insight and fallible judgment will allow us in an opinion, we suppose that Christ accepts such an one amongst his sincere followers, and that God will bless him with salvation. We do not say or believe that he has a perfected heart or a blameless life. In other words, we do not believe, technically or literally, in the doctrine of human perfectibility. We have no reason, except some logical inferences from its last article, to presume that the Independent believes it.

But God's law is a perfect law. He asks perfect obedience; asks that we shall strive after it, make it our aim, never rest satisfied till we reach it. But none of us has the vanity to suppose that he has reached it. Scripture forbids such a pretension, and so does a voice from within our own hearts. We have all sinned and come short of the glory of God, not only in our unregenerate days, but since we cast off the works of darkness and took on the holy vows of the new creature and the Christian life. Every day we are doing things we ought not, committing sin, transgressing the Divine law. Paul says it was so with him.

Is there then, no test by which we can discriminate between the Christian and the worldling, the renewed and the unrenewed, him that loveth God and him that loveth Him not? We reply, most assuredly we have such a test as respects ourselves at least, and it is with ourselves that in this matter we are most concerned. The heart that has deliberately and devotedly submitted itself to God, enthroned over its desires the solemn purposes to do God's will, and through faith in Christ has received into itself that new principle of life which changes the whole tone of the spirit,—this heart is regenerate, Christian, Christ accepts it as his own in the church, God accepts it as his own in his great family of the redeemed on earth and in heaven; not because it is perfect or sinless, not because it is leading a spotless life, not because it renders an undefiled obedience to the Divine law, but because of the *purpose*, the *aim*, the *self-dedication*, the *faith*.

The question remains, what becomes of this regenerate man's past offences, and of his present and future short comings? In our belief, they are forgiven. They are forgiven the very moment he offers the prayer of penitence and faith. If his *heart* is right with God, his habitual tone of religious feeling will be a constant protest against his failures and his sins. Confession will make a part of all his devotions. Daily offences, however much diminished as he goes on, will demand of him daily cries to his Heavenly Father for new pardon, new restoration and new peace. And, sure as the eternal Word all those cries will be answered. Character is still, and throughout all this earthly probation must be, a mixed and imperfect thing. But while that goes steadily on in improvement under the elevating and sanctifying influences of the highest motives, the heart stands in a posture of acceptance towards God, because of its great supreme desire, its meek submission, its fervent love, its self-renouncing faith.

And now, if it be asked, what is the relation of Jesus Christ to this spiritual experience, we have to reply that it is two-fold. First, without him as Teacher, Mediator and Redeemer, without his gospel, his life and his death, the soul would not be brought to a conviction of its sins, to feel its need of conversion, to cast itself with repentant trust into the arms of God.—Secondly, having done this, without Jesus as Promise, as Pledge, as intercessor, as the Christ crucified, the soul would never be assured of its forgiveness, nor find the peace of believing. It is Christ that draws, and Christ that binds us to the Father. Regeneration is by Christ as Way, Truth, and Life; and reconciliation or atonement, is by the Cross.

CHRISTIAN NURTURE.

We are glad to see, from a source of such undisputed orthodoxy as the North British Review, the following admission. "It may be questioned, whether with more prayer, faithfulness, and distinct aim at the Christianity of children on the part of parents, the great mass of the young of our Christian flocks might not be introduced into the true fold in childhood, and be unable in after life, to tell how or when, because they had been recipents of the Divine influence prior to the dawn of abiding recollection." We deem it a great error to suppose that the Church of Christ, in the intention of its founder was to grow by conversion rather than by education. True it is, that in the present state of society, with the unfavorable influences that bear upon most Christian families, the cases almost never occur in which conversion is not needed. But one great reason of this is that parents in general suppose conversion essential, and are not sufficiently solicitous to supersede it. They think that evil must have a certain growth and run, before it can be rooted out; and they are therefore the less careful to keep the seeds of evil from falling into the virgin soil, or to dislodge them before they begin to germinate. If then we believe a strictly religious education, that is, an education that shall result in the child's first character's being a religious character, theoretically possible, we shall have taken an important step towards rendering such a result in some cases probable.

This idea is by many supposed to be in conflict with the Scriptural doctrine of regeneration,—"Except a man be born again, he cannot enter the kingdom of God." We accept these words, not as applicable to Nicodemus alone, but as expressing a universal law of the spiritual kingdom. Our philosophy, no less than our faith, forbids us to modify them by a single qualifying clause. There is in the sincerely religious person an element of character, that is not born when he comes into the world, and never developes itself without the use of peculiar means attended as we believe by the special influences of divine grace. We may call that element faith, or love, or duty, or loyalty, or spirituality; for it includes the nature of all of these. It is the pervading purpose and habit of living with reference to the divine will, the good of the soul and the life to come. We are born into the material world simply with the capacity for it; and regeneration takes place, when this capacity realizes itself,—when this spiritual faith, this love of God, this principle of duty wins possession of the affections and assumes the control of the will. But what need is there that years intervene before this new birth takes place? Why should it have been deemed so sacred a truth, that the child must measure half the way to hell, before he can set his face heavenward? What is there in the regenerate character, which may not be born in very infancy? Cannot the infant believe and trust the Father in heaven, as well as the father whom he has seen? Cannot his young affections be fixed upon the Author of all good, as well as upon the almoners of a portion of his bounty? Cannot he acquire the habit of obeying the law of God, as well as that which flows from human lips? Suppose that our Saviour had taken one of those little Jewish children whom he blessed, trained him at his side, and stood to him in a parent's stead, we cannot doubt that that child would have so grown up in the nurture and admonition of the Lord, that there would never have been a time, when, in the two-fold division of character, he would have been classed among sinners. His innocence would have ripened into virtue without a fall, and the law of the spirit of life would have been developed in his heart, without his having been previously in subjection to the law of sin. And is anything but nurture in the spirit of Christ needed, to produce like results now? Not that the regenerate charater would present in childhood the maturity that belongs to riper years. There would be "first the blade, then the ear, then the full corn in the ear." But as the blade contains in embryo and in undoubted promise the ear and the kernel, so might infant piety include the germ of all those rich and varied manifestations of character, which make the prime of life beautiful and crown the hoary head with glory.

Even did we believe in native depravity and in imputed guilt, we should no less maintain the possibility of a Christian education in the highest sense of that term. The nature cannot surely grow better, or the moral inability less entire, or the work of regeneration easier, by years of sin,—by the addition of a large amount of actual transgression to the taint derived from Adam. If there be power in the Gospel and in the grace of God to remove both original and voluntary sin, much more must there be power to remove the former alone. If original sin must be repented of, it is at least as easily repented of before voluntary transgression is added to it, as afterwards. Or if original sin needs not to be repented of, why is it not easier to escape its taint before it has spread itself in plague-spots over the life, than after its corrupt dictates have been yielded to, so as to create depraved habits of thought, speech and action? At any rate, if native depravity in any form be a doctrine of revelation, the command to educate children religiously and the promise attached to that command are parts of the same revelation; and we can see no consistency in clinging to the former and letting the latter go.

BESETTING SINS.

If one will look back over life, he will probably find that there has been at each successive period a strong tendency to some particular sin, in the contest with which, consisted practically the great moral struggle of the time. If he yielded to that tendency, the yielding was followed by a general moral inefficiency. In becoming guilty of that one sin, he was guilty of all. On the contrary, if he conquered the tendency, that period of his life was characterized by a moral strength and fidelity which he loves to remember.

We all have our besetting sins and each one knows what his own are. But we do not enough consider, that our religious progress depends almost entirely on conquering the sin which most easily besets us. There is the turning point of the battle. If we are successful there, all else is easy; but if the besetting sin conquers us, made conscious every hour that we are under its dominion, we shall become dispirited and be ready to surrender at every other point. At the beginning of the New Year, we would suggest to our readers, that it is a good time to consider what their great temptation, their besetting sin, is. Is there any evil tendency to which you are perpetually yielding, repenting to-day only to yield again tomorrow, a tendency which sweeps away your good purposes and good feelings and on which, as on the current of a river, you are drifting steadily towards evil? Is it a fretful or impatient temper? Is it too great a love of money? Is it a tendency to be heedless of the wants and feelings of others? Is it forgetfulness of God? Is it a growing worldliness? Whatever it is, be honest with yourself, and endeavor to see your special infirmity just as it is. It is not so important for the mariner to know the position of the sunken reefs which lie in his track, as it is for you to understand precisely what are those besetting sins, on which you, with all your hopes of immortality, are in danger of being wrecked, and whatever the sin may be, hallow the present season with the resolve to overcome it. As you stand at the opening portals of the New Year, let this be the sacrifice which you cast on the altar, before you enter.

STYLE.

In listening a few evenings ago to a Lecture from one of our most deservedly popular writers, we were struck with a fault, which seems to us too prevalent and too gross not to deserve a word of rebuke and instruction. The plan of the Lecture was perfect, and its development natural, graceful and eloquent; there were interspersed at frequent intervals, anecdotes, *jeux d' esprit*, pithy saying, brilliant witticisms, all excellent in their kind, but often irrelevant to the subject, suspending the attention of the hearers and marring the unity of the discourse. It seemed as if the author had determined to insert all the good things, (and rare things many of them were,) that had occurred to him since he had last laid down his pen. Now we apprehend that many of our popular writers yield to this same temptation; but they do so, if with happy immediate effect, at the risk of their permanent reputation. Those, who are so fortunate as to be oppressed, like our friend the lecturer, with an affluence of good things, should take one of two courses. The first and easiest is to practice self-denial,—to keep their gems till they can find appropriate setting for them. The second and more artistical method is to work them up for current uses, yet with a patient industry that shall make, where it cannot find for them, an appropriate and symmetrical imbedding. This last process belongs to the highest literary art. The humblest measure of skill can bring out what essentially, and as a matter of course belongs to the subject in hand; and the result is the merest common-place. Illustration and ornament are appropriately sought beyond the intrinsic contents of a subject; and, if skilfully wrought in, the farther sought, the better. But the incongruous must be assimilated,—the foreign adorning must be naturalized. A writer should never leave himself open to the suspicion that he tells a story or indites a witticism for its own sake; but, if he will not let it go, he should labor patiently till he can create a fit occasion for its introduction, and can glide from it, without break or ripple, into the main current of his discourse.

DISHONEST CLERKS.

The papers within a few weeks have published alarming instances of dishonesty among clerks. Young men or boys are taken into stores with hardly more than a nominal compensation. Many of them are without other means of support than their weekly or monthly pay. They are thrown into a position where some regard to personal appearances are indispensable, and where there are many enticements to lavish expenditures.—Their principles are not yet established. They are beyond parental influence. A small sum, with the intention of replacing it, is at first abis prepares the xpensive habits ndermining the ft, and he who began with no very bad motive, s almost in spite of himself drawn on in his career of guilt, till his mal-practices can be concealed no longer, and he is overwhelmed with infamy. Employers cannot be too careful or too watchful for their own interests or the well-being of those under their charge. Parents cannot too earnestly impress upon their children a sense of the moral dangers that beset their path. And especially children should be brought up with a feeling that all honest labor is honorable, and that the farm and workshop are the most certain avenues to wealth and respectability. Thousands of young men who in different departments of manual labor might live honored, useful and happy, waste their small means, their time, their talents and their principles in seeking some shorter and more eligible road to distinction. Hard work is the one condition of success in life, and he who seeks for it in any other way, whether on a farm, in a workshop, a counting room, or one of the learned professions, is doomed to certain disappointment and failure.

MESSRS. EDITORS:—Your correspondent "W" has a legitimate theme in his criticisms upon "Bad English," but he should be fair and careful in applying his censures. As to the use of two words which he regards as objectionable in the Christian Examiner for November, fairness would have suggested that he should have said more or less. The word "prayerful" is neither a modern word, nor an irregular word. What objection can be made to it that will not equally apply to a host of good words—such as *hopeful, faithful, trustful, graceful, pitiful?* Has not the word been long in use, is it not used now by the most chaste and classic writers of English? Is it not regularly formed and in perfectly good taste? Is it not also a necessary word, expressing what cannot otherwise be expressed without circumlocution?

As to that outrageous word *fellowship* used as a verb, why did not your correspondent disarm his criticism by adding that though used in the Examiner, it was stigmatised in the usual typographical way, as a base coinage, employed only in our modern lawlessness about words, and,—what is far worse—about the truths which words express? Besides, the Examiner has very recently condemned this same use of the word.

[For the Register.]

GENTLEMEN,—I was much pleased with the notice of that distinguished Philanthropist, Miss Dix, published in your paper a few weeks since, taken, I believe, from a paper of different religious sentiments.

We have been accustomed for several years to hear of wonderful exertions in behalf of the erring, insane and poor, yet few I believe are aware of the great success which has crowned her efforts.

You would confer a favor on many of your readers by informing them what States have erected through her influence, Almshouses, Penitentiaries and Asylums for the insane, and in what States Reports in the Legislatures in favor of her Memorials have been made.

I do not suppose that it would be any gratification to Miss Dix to have an account of her success published to the world, but it would be an incentive to others to imitate her example, by showing what a female, in feeble health, by her own unaided exertions, and at her own expense has accomplished.

AN OLD SUBSCRIBER.

REV. W. BURTON'S LECTURE ON DOMESTIC EDUCATION.

Mr. Burton's first course of Lectures, which is now completed, was delivered to an audience of great respectability both in numbers and character, and was listened to with uninterrupted interest. They have met with universal acceptance and from the most opposite quarters. Before their delivery, they were commended to the public, in the following note:

BOSTON, Oct. 30, 1850.

The Rev. W. BURTON having delivered at sundry places a Course of Lectures on the Domestic Education of Children, and proposing to repeat them in this city, we would, in view of the interest and importance of the subject, and his large experience and intimate acquaintance with all matters bearing upon it, warmly commend him to the favorable attention of the community.

WM. M. ROGERS,
BARON STOW,
EPHRAIM PEABODY,
ALEX. H. VINTON.

At the close of the last lecture, Dec. 16th; Rev. Dr. Waterbury being in the chair, and Rev. Charles Brooks Secretary, Francis O. Watts, Esq., offered the following resolutions which were unanimously adopted by the audience.

RESOLVED, That we have listened with pleasure to the Lectures on "Domestic Education," delivered in this city by the Rev. WARREN BURTON, and that in our opinion they contain important principles, forcibly illustrated from his personal experience and wide observation.

RESOLVED, That we tender our thanks to MR. BURTON, for the valuable instruction imparted by him, and with the belief that it ought to be more widely diffused, we recommend the repetition of his Lectures in this city, and in the other cities and towns of this Commonwealth.

We have already expressed our opinion of these lectures. We will now, in commending them again to the attention of our readers, only say, that no one can listen to them without advantage; and that we know of no way in which persons with young families are likely to spend a few evenings more profitably, than in attending them. They will hear suggestions which may be for the welfare of themselves and of their children through all their lives. He is about to repeat the course, according to a notice to be found in another column, and we hope, to a crowded audience.

A LITTLE STORY FOR THE CHILDREN AT CHRISTMAS.

As this holy and happy Anniversary has again come round, I cannot resist sending a little token of remembrance to the young readers of the Register, in the shape of a very short story.

I suppose you will all think of the origin of Christmas, and remember that at the birth of our Saviour, the angels sang from heaven, "Peace on earth, and *good will* to men." It is in accordance with this spirit, that the festival we celebrate is so joyous, and that the "Christmas Tree" brings gladness to so many households filled with happy and loving children.

A little girl that I know of, and who is doubtless now very busy thinking of the numerous gifts she will receive, was once at Sabbath School during the last summer. She is well known as the possessor of a most loveable and amiable disposition, and the little incident I shall relate, seems to describe her character perfectly.

One Sunday, when she joined her class, she gave her usual morning greeting to her classmates, who were composed of little girls she daily saw at school.

Instead of returning her kindly salutation, they looked coldly at her, and either from feeling ill-natured on the occasion, or perhaps being a little puffed up at some imaginary superiority over the little Agnes, they would not speak to her.

She felt the slight keenly, and upon going home, she told her mother that those girls did not like her, but she could not tell the reason, as she could not have done anything to offend them.

"But," said she, with an angelic expression of face, "don't tell any one, mother, for I *smiled at them*, and I guess they will love me now.

So this sweet child of six years of age, tried to disarm the ugly temper of her proud companions; and I hope you will go and do likewise, if ever you are tried in a similar manner.

* * *

MR. LIVERMORE IN CINCINNATI. In the "Cincinnati Tri-Weekly Gazette" of the 12th inst, we find that our Brother the Rev. A. A. Livermore, delivered a Lecture before the Mercantile Library Association of that city, to the great acceptance of a crowded house. His subject was "the Life and Character of Lord Bacon." After giving an abstract of his remarks, the reporter closes as follows:

"As a whole, the lecture was one of profound interest and excited the earnest attention of a highly intellectual auditory. This is the first appearance of the reverend lecturer out of his own pulpit, having recently become a resident of the city. His manner, as a speaker, is good—his voice well defined and modulated—his enunciation distinct—his style fluent and comprehensive."

We are not surprised at any success which may attend Mr. Livermore. We are sure that his ministry in Cincinnati will do much to produce not only an era of Christian light, but the reign of peace and love. We wish him all manner of success. B.

[For the Register.]

PITTSBURG, December 13, 1850.

MR. EDITOR: With great reluctance I am compelled to obtrude upon public notice the condition of the Unitarian movements in this place, that I may prevent any false impressions which I think a notice of it in your paper of 7th inst., calculated to produce. I have preached here six sundays, during which I have found a number of persons friendly to the cause; but by no means a sufficient number to justify the assertion that there is "a fair prospect of success!"—What will be the ultimate result is known only by Him who knows all things, but I would now stay, to convey correct information, that while the prospect is such as to forbid me now to abandon the field, I know not how soon it may be my duty to do so. If in three to six months the work so prospers as to enable me to say that there is a "fair prospect of success," I shall rejoice to announce it.

Very respectfully yours,
M. DELANGE.

MEMORY AND HOPE, Boston; Tickuor, Reed & Fields. 1851.

Among all the books of the season there is not one that in all respects so entirely accords with our taste as this. It is composed of the sweetest poems that have ever been written on death, especially in connection with young children. it is printed in a style of beautiful but severe simplicity, breathing everywhere the tenderness of earth and the hopefulness of heaven. It must be a welcome messenger to all, but a comforting angel to the bereaved and sorrowing.

Notices of New Publications.

A NEW MEMOIR OF HANNAH MORE; or Life in Hall and Cottage By Mrs. Helen C. Knight. M. W. Dodd, New York.

Precisely such a Memoir of Hannah More as was needed has not been written till now. Of the two English sketches of her life and character, one is cumbered with useless correspondence, and the other is sadly deficient in attractiveness of style. Yet no modern life needs to be written for all Christendom more than hers. She is interesting, less on the score of literary fame, than of her religious excellence and usefulness,—less as the most successful author of her day, than as one whom neither flattery nor fame, wealth nor fashion could draw aside from the simplicity of spirit, singleness of purpose and sanctity of life befitting a follower of Christ. But in saying this, we by no means put a low estimate upon her literary character. Her Shepherd of Salisbury Plain we always read once a year, and it keeps its freshness still. Her cheap Repository Tracts are unsurpassed in their kind. Her educational and devotional works are admirable for their soundness, and therefore far behind our times, being in advance neither of common sense nor of the Bible. She was also a pioneer in two of the most hopeful enterprises as regards the elevation of the depressed classes of society. The system of Ragged Schools seems to have been of her invention; and her Tracts were the earliest specimens of cheap literature, two million copies having been sold or distributed in a single year. By both these agencies she rendered eminent service to her country, in stemming the current of French Jacobinism and infidelity, which seriously threatened the peace and social order of Great Britain.

Mrs. Knight has accomplished her task in the happiest manner. Her narrative is compact, without being jejune, and ample in its details, and especially in its sketches of Johnson and Garrick, of Wilberforce and Portens, and of others of Miss More's distinguished friends, without tedious minuteness or the introduction of irrelevant matter. The style is marked by chasteness, precision and vivacity. The author has enriched her story by well-timed comments on the present condition and claims of education and religion, and by important hints as to the application of Miss More's example to our own country and times. On the whole, we regard the book as one of the very best and most useful books of the season, and shall be much disappointed if it does not win an extensive circulation and an established place among the choice literature of the day.

Crosby & Nichols have Pleasure Books for Young and Old, London Books, beautifully printed and Illustrated.

THE CHILD'S FRIEND, for Jan. 1, 1851.

This is the beginning of a new volume of this valuable work, which now passes into the hands of its new Editor. Lest we should be tempted into some extravagance of commendation by our personal regards, we quote the following notice of the book from the Inquirer, by its Boston Correspondent, than, whom no one is a more competent to judge of books for children.

"A farewell note from S. S. F. in behalf of the editor, whose substitute, in most respects, and an excellent one too, she has been for some months, informs subscribers and readers that Mrs. Follen, still abroad, relinquishes, on account of the state of her health, the care of

The Child's Friend.

That pleasant monthly which she has so long and so well conducted. The publisher, Leonard C. Bowles, announces a new arrangement. A lady—whose qualifications are cordially testified to, by Rev. Messrs. Robbins, Peabody, Huntington, and Coolidge, of this city—is to take charge of the periodical, and the number for January next will appear under her auspices. Knowing something from reliable sources of the new editor, and also of the contributors who are engaged to assist her, we can safely assure our readers that a magazine for youth, of literary merit, fine Christian spirit, and pleasant variety, will be sent them from month to month, if they will only become subscribers. Such a work is a pleasant visitor in the family, and a means of instruction and entertainment, when managed, as we are quite sure this will be, by those accustomed to deal with, write for, and win the love of children. The gift of a year's subscription, will be better than the gift of a book to be read through and laid aside: since the several numbers will come at intervals fresh and original. It is with entire confidence that we are doing a favor to our friends, that we advise, such of them as have boys and girls, nephews and nieces, for whom they are bound to perform the interesting and yet perplexing duty of directing their reading, to give the "Child's Friend" a trial; and when tried it will not be found wanting, and they will not be found wanting *it*."

THE MEMORIES AND WRITINGS OF JAMES HANDASYD PERKINS. Edited by Wm. H. Channing. 2 Vols. Crosby & Nichols.

Mr. Perkins, the melancholy circumstances of whose death must be fresh in the minds of our readers, was a man of a remarkable character, and of very varied and uncommon intellectual gifts and attainments. This selection of his writings will be read with interest, both because of their intrinsic merit, and because they reveal the qualities of the man. The first volume contains a Memoir by W. H. Channing, beautifully written, and a remarkable example of a most truthful picture of character, drawn by one's most intimate friend. The remainder of the volume is occupied with letters, poems, tales and extracts from his occasional writings. The second volume contains articles contributed for the most part to the North American Review. We have in this week's paper only room to refer to the work. We would call attention to it, at this season of Christmas and New Year's Gifts, as one which will be read at first with pleasure and with profit and which will be a valuable one to place on the shelves of a library.

We have from the General Protestant Episcopal Union, a beautiful list of Books for gifts, the Catalogue itself, being an elegantly executed pamphlet. The Titles of these works, all of which are doubtless prepared with care and thoroughly supervised, some of which we know to be excellent, and about the doctrinal orthodoxy of no one of which the soundest Episcopalian would have the least suspicion,—they being saturated with the unction of the church of England—are as follows:

Thomas and Ann Thomson, or the Observance of the Lord's Day.
The Illustrated Church Catechism—an elegant specimen of Book-making.
Agnes and Eliza, or Humility.
Marian Martin, or Truth and Honesty.
The Lark, an Example of Cheerfulness.
The Christmas Secret, a Tale for the Young.
The Noble Army of Martyrs.
William Morton, or the Emigrant.
The Two Mechanics.
Little Annie and her Mouse, or the Effects of Pain.
Sequel to Harry and Archie, or First and Last Communion.
My Mother's Jewel, or Happy in Life, happy in Death.
Also the Twenty-Fourth Annual Report and a specimen of the Children's Magazine.

Most of these Books are Illustrated with Engravings, and all are for sale by Crosby & Nichols.

COUSIN HATTY'S HYMNS AND TWILIGHT STORIES. Crosby & Nichols. 1851.

Few things are more perplexing and difficult than to find books for young children, which you are entirely willing to put into their hands. We think that we do a good office, in directing attention to this little volume. It is one which parents may safely purchase, as containing such sentiments as they would like to inculcate, in poems which children will love to read. The author has been particularly happy in narrating Bible stories in verse; but the whole volume is a good one—suited to its purpose and beautifully illustrated and printed. We insert two of the poems of different kinds, taken almost at random, as we turn over the pages.

ANGER.

When a child is cross and angry,
Never must her voice be heard;
Only to herself most softly
May she say this simple word,

"Lead us not into temptation;"
That will angry thoughts remove,
Make her calm and still and gentle,
With a spirit full of love.

THE FIRST VIOLET.

Spring has come, dear mother!
I've a violet found,
Growing in its beauty
From the cold, dark ground.

You are sad, dear mother,
Tears are in your eye;
You're not glad to see it;
Mother, tell me why?

I remember.—Last year,
Where our Willie lies,
Grew the earliest violet,
Blue as were his eyes.

Then you told me, mother,
That the flowers would fade,
And their withered blossoms
On the earth be laid.

But you said, as springtime
Would their buds restore,
Willie would in heaven
Be forevermore.

Weep no more, dear mother!
Violets are in bloom;
And your darling Willie
Lives beyond the tomb.

"GEMS GATHERED IN HASTE."

A little tract is in preparation as a New Year's Gift to Sunday Schools. A limited number of orders can be answered, we understand, in season for the First Sunday in January, if sent in immediately, by JOHN WILSON Printer, 21, School St.

PICTORIAL FIELD BOOK of the Revolution by B. J. Lossing. No. 10. Harper & brothers, New York, Crosby & Nichols, Boston.

The present number treats of events which in England and this country preceeded the outbreak of the Revolution. It gives an account of the Boston Massacre and of the general state of things in New England both in the texts and the illustrations, it keeps up the high reputation gained by the preceding portions of the work.

GENERAL INTELLIGENCE.

——Christmas was very generally observed in this city of the Puritans. Most of the places of business were closed, for a large part of the day and the crowds that thronged the streets seemed bent more upon amusement than business. Here is evidently an increasing desire in our community to observe in some way this great festival of the Church. It is becoming more and more, a season of rejoicing. The weather was clear and bright, last Wednesday, and every one seemed determined to enjoy it. The snow, also which fell during the storm on Monday had become well trodden down and made capital sleighing. These two things, the clear weather and good sleighing, happening on Christmas day, seemed to be taken as a hint for general enjoyment. We walked over the neck in the afternoon and were surprised at the crowd of people that had congregated there. The sidewalks were thronged, and through the street, hundreds of sleighs, their bells playing a merry tune, were passing; racing along, sometimes at an almost cruel speed. This racing however is by no means a part of the Christmas observances. It occurs whenever the weather and the snow are favorable, as both were on Wednesday. It is only a few years since the christmas tree, with its rich fruits of presents for young and old was almost unheard of here. It was known as a German custom which could be seen only in Germany. Latterly however some of these Christmas trees have been planted and have flourished in our New England soil. We heard of several of them about us and doubtless there were many more. The custom is a pleasant one and we hope it may continue to spread amongst us.

——The New York Evening Post states that the Charleston Mercury publishes a letter of little more than a column's length, from Mr. Poinsett, a member of Mr. Van Buren's Cabinet, which shows that there is, at least, one man in South Carolina not stark mad. He gives as a reason for departing from the rules he had laid down for himself, of abstaining from party politics, that he has recently been north, and has had an opportunity of knowing the sentiments of northern people, which are entirely misunderstood in South Carolina. He then proceeds to review the alleged grievances of the south, which are invoked as an excuse for secession, which, he says, means "revolution."

With regard to California, Mr. Poinsett says;

"The exclusion of slavery in California is generally attributed, in the south, to the improper interference of government, whereas it arose from the spontaneous feelings of the people there. The mission of Mr. Butler King, whatever were the instructions he bore, was of no use whatever. There, as everywhere in this country, the people would have revolted at the uncalled-for interference of the general government.

"I have seen and conversed with returned emigrants from that state, some successful beyond their most sanguine expectations, while others were disappointed and poor. They all, both rich and poor, concurred in the opinion that the exclusion of slavery from California was owing to the unwillingness of the white man to work side by side with the negro, a feeling so universal at the north, that I have never seen negroes employed in their great workshops; and upon asking the reason, was informed by the proprietors that if they attempted to introduce negro laborers into their works, the whites would leave them.

——The late advices from Europe are of considerable importance. The English Journals are still discussing with great animation the Popish question. Germany is in such a distracted state, and there are so many confused reports about the condition of affairs there, that it is almost impossible to ascertain the truth with regard to anything. The general tone of the reports, however, from Prussia and Austria is more pacific than it was, and warlike measures which were progressing have been arrested for the present. It is stated that some difficulty has occurred in Italy between Austria and the Pope. His Holiness has requested the Emperor of Austria to withdraw a portion of his garrison from the Papal dominions, inasmuch as they are no longer needed. The number of Austrian troops in the Roman states is 20,000. The Pope desired the number to be reduced to 12,000

It appears that his Majesty was not of the same opinion as the Pope and has declined to comply with the request of the latter. It is not probable that the matter will give rise to any serious difficulty.

——We learn from the French Journals as quoted by the New York Evening Post, that in consequence of the confusion existing between the maritime calculations of different powers, and the unfortunate occurrences to which it sometimes leads the naval powers of the north—Russia, Sweden, Denmark, and Holland—have entered into an agreement to open conferences on the old question of a common meridian for all nations. France, Spain, and Portugal, it is said, have given in their adhesion to the scheme; and a hope is held out that England will come into the arrangement. The *Athenæum* says:

"The most advanced opinion on the continent seems to be in favor of the selection of an entirely neutral point of intersection—say Cape Horn—which would have the immense advantage of being agreeable to the Americans. If the Admiralty are disposed to go with this movement, there seems a probability of establishing once and forever this great maritime desideratum."

The same paper states that two vacancies having recently occurred in the French Academy, an active canvass is going on in the literary circles for successors. Dumas and Alfred de Musset, are supported by Victor Hugo, Merimee, and De Vigny, Guizot and Thiers, are exerting themselves for the illustrious champion of catholicism the Count de Montalambert, who has qualified himself for academical honors by being the author of a religious romance, called "Sainte Elisabeth de Hongrie." As regards the other vacancy, a party in the academy has declared in favor of no less a personage than Prince Louis Napoleon Bonaparte, the President of the Republic. The great Napoleon was a member of the institute, and why should not the nephew imitate so illustrious an example? It is said that M. Guizot, who is director of the academy for the present year, approves of the choice, and will give the president his support.

——The Philadelphia North American publishes a letter from President Roberts of Liberia, from which we make the following extracts.

"GOVERNMENT HOUSE,
"MONROVIA, SEPT. 27, 1850.

"I thank you for your esteemed favors of the 26th and 29th of June, by the Liberia packet, which I have read with attention, and much satisfaction. And I assure you I fully appreciate all you say with respect to the energy and enterprise which should characterize the people of Liberia, to ensure them complete success. I am aware that many of our best friends in the United States have long entertained—and some still entertain—fears that the great work in which we are engaged, after all the wonderful success which has hitherto attended our efforts, and the encouraging prospects now before us, may possibly, for the want of industry and energy, and a determination on the art of the people here to succeed, prove a failure.

"I too have had fears in this respect, but I am happy to be able to say that within the last few years these fears have altogether subsided. The time was when the people here gave too much of their time and attention to petty trading with the natives—neglecting almost totally the more certain and safe means of acquiring permanent happiness and independence—I mean the cultivation of the soil. This, however, was an evil which has happily cured itself; and at present an altogether different state prevails.

"Agriculture every where throughout the Commonwealth is receiving more and more attention. Really there is an air of comfort and contentment and happiness among the people settled along the banks of the river, and in the interior villages, that is truly pleasing to witness.

"Our prospects were never more flattering and encouraging than they are at present. In addition to the attention which is now given to agriculture, it is gratifying to know that the people are more than ever concerned about education, and the means of securing it to their children; and this feeling is rapidly extending itself among our aboriginal inhabitants.

"I am pleased to find that Judge Bryan's scheme to establish a line of steamships between the United States and Liberia finds favor at Washington, and that the Committee of Naval Affairs of the House of Representatives have agreed to report in favor of it. Such a line of steamships will unquestionably give a new and mighty impulse to colonization, and will greatly increase the commercial interests of both countries; then I shall hope to see you in Liberia.

"The Liberia educational movement in Massachusetts I consider equally, if not more important. I assure you, sir, I am truly delighted at the prospect of having permanently established in Liberia the means of education. This subject, more than any other, has given me deep concern for many years. I have looked forward to the time, which will surely come, when annually thousands from the United State will be thrown into Liberia without education, or much experience in matters of government; and such a mass of ignorance flowing in upon us, without a sufficient restraining power, which power can only be created by the education of the youth of Liberia, would most assuredly endanger the government, and the perpetuity of our institutions.—Education is our only safety valve, and must keep pace with emigration."

THE STRUGGLE IN GERMANY.

The absorbing nature of our domestic affairs makes us almost insensible to the progress of that mighty movement, in Germany, which threatens to involve all Europe in war. It is but a few days since all circumstances seemed to concur in securing the ascendancy of the absolute powers. Prussia, apparently, was wanting either in the strength or the spirit which would enable her to face the enormous hosts of Austria and Russia, and everything seemed to indicate that she was about to fall back into her old position, as the ally, if not the instrument, of the neighboring despots. The death of one man changed the whole aspect of affairs. The Minister, whose influence over—awed the vacillating mind of the KING, and who counselled submission, was suddenly struck down by a mortal illness, and the breath had scarcely left his body when the whole fabric of his policy crumbled into dust. The KING's feelings, fluctuating from despondency to rashness, led him at once to make an appeal to the people, which has kindled all their warlike passions into a flame.—It was always doubtful whether the army which is embued with a high spirit of nationality, would quietly acquiesce in any measure of submission, either towards the Austrians, for whom they feel a good deal of contempt, or towards the Russians, whom they regard with a stronger feeling of hatred; but now that circumstances have roused them to a pitch of excitement, unparelleled since the memorable effort to expel the French, in 1813, it is no longer a matter of doubt that they will listen to no accomodation likely to lower the honour or position of their country. The KING's sympathies unquestionably go along with the patriotic enthusiasm of the army, which is, in fact, the enthusiasm of the whole nation.—Prudential calculations may excite misgiving, but he will scarcely be permitted, even if he should be disposed, to take counsel of his fears. Whether the issue will be war, depends upon events upon which it would be vain to speculate, when the news of the next post may be such as to remove all uncertainty. While, we write, first guns may be fired in a contest which will change the face of Europe, and overthrow many institutions which now seem to have a solid foundation. [*London Inquirer.*

VALUABLE SLAVES. At auction in Charleston S. C., on the 3d inst. by Z. B. Oakes, the slaves belonging to the estate of the late Wm. Brocklebank, brought the following handsome prices:

Cato, 28 years old, plasterer,		$2185
Sam, 30 years old,	"	1805
Isaac, 24 years old,	"	1775
Paris, 24 years old,	"	1100
Noble, 20 years old,	"	730
Minnis, 24 years old, laborer,		805
Hardtimes, 20 years old,	"	606

CALIFORNIA ON THE SHADY SIDE.

Ninty nine passengers, returning Californians, on the steamship Alabama, recently arrived at New Orleans, have published a statement in the New Orleans Delta which represents the shady side of California in very grave colors. These gentlemen undoubtedly represent a large number now returning from the "land of gold," and their statement is worthy consideration. We give its essential portions:

"We have viewed with regret the many false statements circulated in newspapers, based on information derived from the press in California, the conductors of which are engaged in the transportation business, on the Atlantic and Pacific. The bankers, merchants and traders, whose business transactions extend throughout the entire length and breadth of the gold region, assist, in no small degree, in misleading the public in regard to the flattering prospects of those engaged in mining. They have induced thousands and tens of thousands to seek fortunes in California at great sacrifices, who never would have tried the experiment if they had been informed of the real condition and prospects of these engaged in working the mines.

We believe that thousands have been induced to emigrate to California, during the past year, on account of the the exaggerated report made by the government agent, (Mr. King) and by the statements made by the delegates in Congress, in relation to the gold-bearing quartz. They stated that quartz rock existed to an unlimited extent, and worth from one to three dollars per pound. These statements coming to the miners through the newspapers published abroad, struck them with profound astonishment. Now there is not one miner in five hundred who has found in all his researches a pound of quartz rock worth fifty cents per pound, and the undersigned, who have been deeply interested in the matter, having carried machinery to the mines at great expense, to work the quartz, know that none can be found there worth the present price for labor to work it.

It has been estimated that about one hundred thousand Americans were in California at the commencement of the present year. The emigration this year is put down at sixty thousand across the plains, ten thousand over land, through Texas and Mexico, fifty thousand across the Isthmus—making two hundred and twenty thousand. Supposing twenty thousand have returned home during the present year, (and this is said to be a liberal calculation,) two hundred thousand Americans remain in the country. If asked what is the condition and prospects of this large number of American citizens, we would say "most deplorable." The forty or fifty thousand who have been engaged in damming and turning rivers, during the summer, have been almost universally disappointed. Having lost the labor of three summers, and the means they had previously procured, thousands of them are reduced to want, and involved in debt for subsistance, ect. Those who are engaged in the dry diggings, depots, ect., have also been successful, during the past season.

It was the general opinion of the miners last mentioned, that not more than eighty or ninty in every hundred had realized money enough to enable them to return to their families; and that not more than one in twenty had realized a dollar clear of expenses during the season. All hopes of making fortunes in California are lost sight of in ninety-nine cases out of a hundred, and the almost universal feeling is to get home. And it is truly heart-rending to witness the general despondency which exists among the miners, and to see stout-hearted and brave men shed tears at their hopeless condition." [Springfield Repub.

THE ELECTRIC TELEGRAPH IN FRANCE.—In France, the telegraph, which in this country is open to the public, is a monopoly and under the control of the government. An attempt is now making to authorize the public use of it, and a bill has been introduced into the National Assembly fixing the first of next March as the period when its conveniences shall be thus extended. The lines of electric telegraph already existing are few. They extend only from Paris to Lille and Calais. But funds are voted for the establishment of other lines, and they will doubtless be completed in due season. The bill requires that the person who wishes to forward a despatch must give proof of his identity. Private correspondence is to be always subordinate to the service of the State. The chief of the office may refuse to transmit a despatch if in his opinion the public order of good morals require it. Private correspondence may be suspended upon any or all of the lines at once by order of government. The State assumes no responsibility touching the transmission of private despatches. The other regulations are nearly similar to those adopted at the telegraph offices in this country. [Philadelphia Ledger.

CONSUMPTION. We have by us the recipt for a preparation which is said to have performed wonders in cases of pulmonary disease. We give it for what it is worth,—and though it will not cost a dollar per half-pint, it may be as valuable as any medicine sold at that price.

TAR BEER.—"A CURE FOR CONSUMPTION."
Recipt—One quart pine tar,
Two quarts water,
One pint fresh yeast,
One quart whe t bran,
One pint honey.

Put all the ingredients in a new stone jar;—simmer them over a slow fire ten hours.—When cool, bottle it for use. Take a wine glass full four times a day.

This physic is *harmless*, to say the least of it, and that itself is a very agreeable assurance for a medicine-taker. [Pennsylvanian.

MISERS AND MISERY. If some competent person would make a collection of the biographies of illustrious misers, it would form a volume of rare interest and instructiveness. Two subjects for such a work have recently became notorious. We refer to McDonogh, of Louisiana, and Strawn, of Illinois. Another, scarcely less remarkable than either of these, has recently attracted the attention of the people of Ohio. An old beggar woman, by the name of Elizabeth Morelock, lately died in the city of Cincinnati, as every body supposed, in a state of extreme destitution. On the night of her death, a lighted candle was placed upon a stand beside her bed, her idiot daughter, a frightful hunchback, being the only attendant though a part of the time the physician was present. The old woman opened her eyes, and perceiving the burning candle, ordered it to be blown out, saying that she could afford it. When she was taken sick she ordered the chest, which was, after death, found to contain nearly four thousand dollars in gold, to be placed near her bed, and she kept it within reach of her arms during the whole of her sickness. When the death struggle came on, and she was told she must die, she flung herself upon the the chest, and clawed at it, in a phrenzy of avarice, until she tore the very nails from her fingers; and while thus embracing her treasure, her spirit took its flight. An old stove, in the room, was found, after her death, to contain a considerable amount of silver and copper coin, carefully stowed away. The money and effects have been placed in the hands of an executor, appointed by the court. In 1846, when small change was scarce, this woman made a handsome speculation, by selling the small coins accumulated by the beggary of herself and idiot daughter. The latter was generally flogged upon her return at night, when she did not make a good day's work, and always whipped before she was sent out in the morning. The cries of the poor creature, while under the lash of her avaricious mother, have frequently excited the indignation of the neighborhood. The poor idiot herself, was afterwards attacked by the cholera, and is now probably, numbered with the dead. [N. Y. Evening Post.

SELF-IMPOSED TAXATION. Mr. G. R. Porter in a communication to the British Association, shows that the Working Classes of the United Kingdom expend annually on *three* articles of luxury, the use of which he presumes might advantageously be dispensed with, viz: Spirits, Beer, and Tobacco, the following sums respectively, £24,091,458, $26,383,165, and £7,588,607, making a total of £57,063,230. "A sum," says he, "which must appear perfectly fabulous until the reasonableness of the result be shown by means of calculations adopted and formed on good authority."

CENTRAL REGIONS OF AFRICA.

"I am happy to be able to inform you that the great expedition in the north of Africa has been more successful than that in the south to explore Lake Ngami. Letters from Dr. Barth and Dr. Overweg informs us of their having accomplished the journey across the Great Desert, or Sahara, and of their arrival near the frontiers of the kingdom of Air, or Asben, (Air is the modern Tuarick, and Asben the ancient Sudan name,) the most powerful in that part of Africa after Bornu, and never explored by Europeans. On the 24th August, the date of their last letters, they were at Taradshit, a small place, which, from itineraries sent by Dr. Overweg in a former letter, and from the positions of Mussuk and Kano, I place in about 20 30 N. lat. and 9 20 long. E. of Greenwich.

"From my former communication it will have been seen that the two travelers left Mursuk on the 12th of June, leaving Mr. Richardson at that place to await the Tuarick escort from Ghat.—Much delay was caused by this circumstance; especially as Hatita, the well-known Tuarick chief, is now an old and decriped man, able to travel only at a slow pace; so that the journey from Mursuk to Ghat, which is generally accomplished in twelve days, occupied them thirty-six. They were, however, compensated by the discovery of some extremely curious rock-sculptures in the Wady Telissare, about twenty English miles west of Wady Elauwen, which is about 110 English miles west of Nursuk, roughly estimated,—One of these sculptures consists of two human bird and bull-headed figures, armed with spears, shields and arrows, and combating for a child. The other is a fine group of oxen going to a watering-place, most artificially grouped and skilfully executed.

"In the opinion of both travelers, the two works bear a striking unmistakable resemblance of Egypt. They are evidently of very high antiquity, and superior to numerous other sculptures of more recent date found by the travelers, in which camels generally formed the principal object. They most probably relate to a period of ancient Libyan-history, when camels were unknown in that part of Africa, and oxen were used in their stead.

"The travelers also collected much information relative to general physical character, geology, and natural history of the region between Mursuk and Ghat. From the former place westward the country was found to ascend as far as beyond Wady Talissare; whence it descended into the deep Wady Talja, which runs from north to south, in a direct parallel with Wady Ghat, from which it is separated by a range of steep hills. This range, as well as the culminating portion of the table land to the east, consists, like that found between Tripoi and Mursuk, of black sandstone, with substrata of limestone and Marl. The summits of these sandstone ridges form a pointed, sharp-edged, knife-like crest, which it is out of the question to think of ascending or going along. Of fossil remains, orthoceras, brachyopoda, &c. were found.

"With respect to the botanical character of this part of Africa, a greater abundance of gramineous plants was found in the rich Wadis than had previously been met with. Of trees, the talba and letheb had taken the place of the date-palm, which was not seen beyond Tessauna, about two days' journey west of Mursuk. Water was plentiful in the wells; even pools, remaining from the last rains, were met with in some of the Wadis which are generally dry Flocks of 'pouleis de Carthage,' attracted by the water, so precious in these regions, as well as numbers of small birds, gazelles, hares, foxes, and dormice enlivened the surrounding country. In the large Wadis, near Ghat, numerous traces of wild asses were noticed.

"The expedition arrived at Ghat on the 17th July, and at Taradshit on the 22d of August. Of their stay at the former place, their transactions with the Tuaricks and their journey to the kingdom of Air, further particulars may be expected shortly.

"I may add that his Majesty the King of Prussia has been pleased, at the instance of the Chevalier Bunsen and Baron Alexander von Humboldt, to augment the funds of the two travelers by a grant of 1,000 thalers." [London Athenæum

SEPARATE EDUCATION OF BOYS AND GIRLS.—Parents do wrong to check as they do the outgoings of fraternal affection, by separating those whom God has especially joined as the offspring of one father and mother. God has beautifully mingled them by sending now a babe of one sex, now of the other, and uniting, as any careful observer may descern, their various characters to form a domestic whole. The parents interfere, packing the boys to some school where no softer influence exists to round off, as it were, the rugged points of the masculine disposition, and where they soon lose all the delicacy of feeling peculiar to a brother's regard, and learn to look on the female character in a light wholy subversive of the frankness, the purity, the generous care for wich earth can yield no substitute, and the loss of which only transforms him who ought to be the tender preserver of woman, into her heartless destroyer.

"The girls are either grouped at home, with the blessed privilege of a father's eye still upon them, or sent away in a different direction from their brothers, exposed through unnatural and unpalatable restrains, to evils perhaps not so great, but every with as wantonly incurred, as the others.

"The shyness, miscalled retiring modasty, with which one young lady shrinks from the notice of a gentleman, as though there were danger in his approach, and the conscious coquettish air, miscalled ease, with wh.ch another invites his notice, are alike removed from the reality of either modesty or ease.

"Both result from the fictious mode of education; both are the consequence of nipping in the bud those sisterly feelings that form a fair foundation for the right use of those privileges to which she looks forward as a member of society; and if the subject be viewed through the clear medium of Christian principle, its lights will become more brilliant, its shadows more dark, the longer and the closer we contemplate it. [Charlotte Elizabeth.

TAXING THE FREE STATES. As a retaliation for the anti-slavery resolutions of the free States, the Governor of Virginia recommends that a tax of ten per cent. be imposed on all the manufactures sold within the limits of the Commonwealth. Also, that a tax be levied on all foreign goods consumed there, which are received through the free States.

STATISTICS OF WRECKS. The number of vessels belonging to the United States wrecked during the year ending with June, 1848, as shown by official documents, was five hundred and eighty-five, valued at $2,501,771. Total, $4,523, 176. The total number of lives lost in connection with the above was four hundred and seventy-seven. The amount of losses paid by underwriters, on vessels or cargoes, was $2,902,319.

SIR EDWARD BULWER LYTTON'S COUNTRY SEAT. A correspondent of the Lincolnshire Chronicle observes; "Let the reader recall the most magnificent apartment he has ever seen—transform the furniture into the richest specimens of the antique on which his eyes have lingered, and then proceed, in imagination, through a series of rooms, 'the western drawing room, 'the 'oval room, 'the 'principal drawing room, 'with lobies, laudings, boudoirs and closets, with ceilings groined and gilt, the walls hidden with rich old tapestry and paintings, the chimney-pieces elaborately sculptured, the windows filled with stained glass, telling their separate heraldric or historical stories; and the furniture, partly home made, by our painstaking ancestors, and partly brought from the Palace of the Medici at Florence: from Venice, Rome, Naples, Germany, France, Spain and Greece; and he may form a faint conception of this gorgeous palace of modern genius. Even the bed rooms are worth a week's study by an artist. Here all within is of the age of one of the Henry's; next we are brought into the real dormitory of Queen Elizabeth: a few minutes afterwards we are introduced to the accommodations of a cavalier in the time of Charles I. and II; and anon, we revel in the luxurious appendages of a French *coucher* in the memorable reign of Louis XIV."

FOREIGN POPULATION. By the recent United States census of this State, the number of inhabitants born in foreign countries is a little more than 190,000, or about 18 per cent. of the whole population of the State. Boston Daily Adv.

THE COCHITUATE WATER.—The annual report of the Cochituate Water Board, at Boston, represents the receipts of the department, for the 11 months ending December 4th, to have been $97,943,14, for water rents. The total number of water takers is 13,463. The extension of the works to East Boston has cost $283,715,82.—There had previously been expended, on the same account, $29,170,46, and for the completion of the extension, $30,000 more will be required. The expenditures for all other purposes have been $47,095,28. Of this latter sum, $11,012,-81 were for salaries. The total amount expended on the works, to the date of the report, is $4,326,533,19. It is believed that the water will be introduced into the reservoir in East Boston by the close of the current year. Total length of pipe, to the present time, 96 miles; total number of fire hydrants 1,005. The lake has demonstrated its capacity to furnish 20,000,-000 gallons daily. The water used by the public institutions of the city pays $2,405,20 annually.

☞ The New York Tribune, in noticing the recent death of an infant in that city from taking a dose of laudanum, by mistake for paragoric, thus comments upon the practise of administering paragoric, in that city. Country readers will find truth in it applicable to smaller places than New York.

There are hundreds of weak-nerved and shallow-brained persons in this city who owe their infirmity directly to the ignorance or wickedness of their parents and nurses, who (when they were infants) poured down their throats the daily and sometimes hourly dose of opium—now because the child dared to give its lungs breath, again because it had the stomach ache, and then because mother wanted to go out and baby must sleep, and oftener because a lazy nurse did not like to be disturbed in her morning nap by the child's crying for food. Dosing infants with paragoric is a system of child-murder that ought to be indictable at common law.

We have been surprised at finding in a French publication of a high character the following statement, which shows that there are only two countries in Europe in which more than half of the land is under cultivation. Out of every one hundred hectares of surface there is cultivated—

In France,	55
Great Britain,	54
Belgium,	48
Denmark and Prussia,	40
Italy and Portugal,	30
Germany and Spain,	27
Switzerland,	25
Holland and Austria,	20
Russia and Poland,	18
Sweden and Norway,	14

[Spring, Repub.

NOTICE

Copies of the Christian Register were sent last week by the Publisher, to persons who are not subscribers, as a specimen of the publication. Additional copies will also be sent, this week and next, to give to families and individuals who do not take it, an opportunity to judge of its claims. All who sympathise with and approve its character, are respectfully requested to give it their support for the cuming year.

*** The Publisher of the Register respectfully and earnestly solicits from SUBSCRIBERS, a kind word to their friends who do not take the paper.

If one quarter only should succeed in sending us one subscriber each it would add most substantially to our list, and give an encouragement and strength now greatly needed to sustain the large outlays for publication. But, what is of far greater importance is, the good influence which could not fail to be produced, by introducing to several thousands of new readers, so great an amount of sound, instructive religious reading matter as will be contained in *fifty two* numbers of the Christian Register.

☞ *Premium for a Dissertation.* A premium of Thirty Dollars will be paid to the person who shall write the Dissertation containing the most full and perfect, and the best narration of historical and other facts which may reasonably be supposed to have influenced the child Jesus to tarry in Jerusalem and "sit in the midst of the doctors, both hearing them and asking them questions." Luke II. 46.

The Dissertations must be written in a fair legible hand, on one side of each letter sheet, with a convenient margin, and they are to be forwarded, in a sealed package, inclosing a sealed paper containing the address of the writer, with the postage thereof paid, to Christian Register, at 22 School street, Boston, before the first day of March next.

The packages will be numbered as they are received, and, not before, but during the month of March next, they will all be examined, and the premium awarded and forwarded to the successful writer, before opening the paper containing the address of any other writer.

The Dissertations will be the property of the person who pays the premium, and may be published at his discretion; but the names of the writers will not be made public without their express authority. dec7

☞ *Notice.* The Franklin Evangelical Association will meet at the house of Rev. Preserved Smith in Deerfield, on Monday, the sixth of January at 4 o'clock, P. M.
JOHN F. MOORE, Scribe.
Deerfield, Dec. 10, 1850. dec21

☞ *Notice.* MR. BURTON proposes to repeat his Lectures, commencing on *Monday Evening*, Dec. 30th, 18 0, *precisely* at half past seven o'clock, at Washington Hall, No. 21 Bromfield street. Tickets at the Bookstores, and at the door. For a gentleman and lady, $1,00 for the Course; for one person, 75 cents. Admission to one Lecture, 25 cents. dec28

☞ *Westborough.* We are happy to hear that at the Fair, held on the 19th inst. there was a large attendance and a most enthusiasm. The receipts were $275 clear of all expenses. We trust that our Unitarian friends in that flourishing town will take courage; assured, that nothing is too difficult for the resolute heart. dec28

☞ *Notice.* An Address will be delivered in the Rev. Mr. Gannett's Church, Federal street, on Sunday evening, Dec. 29, at 7 o'clock, by Rev. Charles Spear Editor of Prisoner's Friend, "On the Duty of Society towards Discharged Convicts. At the close of the address, Mr. Spear will speak of his intended Visit to Europe to visit the Prisons.

*** Any aid rendered him by giving notice of the meeting, or in any other way, will be thankfully received.
dec28 Prisoner's Friend Office, 3 Cornhill.

☞ *Chauncy Hall School.* Mr. G. F. Thayer and Mr T. Cushing Jr., cordially invite all gentlemen who have ever been members of their School, or who have been associated with them in teaching, to visit them on the evening of Jan. 1, 1851, at 7½ o'clock, at Mr. Cushing's house, 31 Essex street. dec28

MARRIAGES.

In this city, 19th inst, by Rev Dr Frothingh m, S. Houghton Pearce to Mary Anna, youngest daughter of Charles Sprague.

In Roxbury, Dec. 19, by Rev Dr Putnam, Dr Jeffries Wyman to Miss Adeline, daughter of the late William Wheelwright, Esq., of New York.

In Lynn, Dec. 17, by Rev C. C. Shackford, Mr Henry Earle, Jr., of Boston, to Miss Susanna W., daughter of Joseph N. Sanderson, Esq., of L.

In Southboro', Dr A. C. Hobart of Southboro', to Mrs Cordelia L. Hyde of Boston.

In Lowell, Dec. 18, by Rev H. Wood, Mr Charles Plaisted to Miss Levina Lee.

In Mansfield, Dec. 19, by Rev D. W. Stevens, Mr Isaac Howard of West Bridgewater, to Miss Elizabeth Parker of Mansfield.

In Cooperstown, N. Y., Dec. 10, Richard Cooper to Maria Frances, daughter of James Fennimore Cooper.

In New York, Dec. 18, at the Church of the Messiah, by Rev Mr Osgood, James Simones of Venezuela, to Mary Doonan, daughter of Barnabas Bates.

In Baltimore, Dec. 12, Mr George E. Fowle of Boston, to Miss Henrietta Sewall; also, Mr Robert Brown to Miss Lizzy A. Sewall—daughters of Thomas Sewall, Esq., of Baltimore.

In Wilmington, N. C., Nov. 18, Gen. Waddy Thompson of South Carolina, formerly U. S. Minister to Mexico, to Miss Cornelia A. Jones of W.

DEATHS.

In this city, Dec. 17, Mrs Anne Winthrop Warren, wife of John C. Warren, and daughter of the late Gov. Winthrop, 47.

Dec. 18, Mrs Susannah, relict of the late Elisha Hathaway, 68.

19th inst, Mrs Catharine M. Lyon, wife of Mr Albert G. Lyon, 23.

20th inst, Samuel Quincy, Esq., President of the Hope Insurance Company, 60.

In Charlestown, Dec. 25th, Hannah Augusta, youngest daughter of Mr J. C Hancock.

In Roxbury, 20th inst, Mrs Abigail Doe Dalton Blanchard, 78, relict of the late John Wharton Blanchard, and daughter of the late Peter Roe Dalton, Esq., of this city.

Dec. 18, Catharine Augusta, daughter of Jonathan P. Robinson, 20.

In Lynn, Mr Timothy Alley. He was the oldest man in Lynn, having been born 10th Oct. 1760, was 90 yrs 2 mos.

In New Bedford, Dec. 14, Henry H., son of Matthew Luce, 2 yrs 8 mos.

In Portsmouth, N. H., Dec. 20, of typhus fever, Leonard C., son of Leonard Cotton, Esq., 12 yrs 2 months.

In Pontiac, Michigan, Sept. 9, Mr Wm. E. P. Sperry, adopted son of Rev E. P. Sperry, formerly of Wrentham, Mass.

OBITUARY.

Died, in New Orleans, on the 8th inst, Mrs. Mary F., wife of Mr. J. Sidney Harris and daughter of Mr. Elijah W. Lewis of Hingham, Mass.

She was attacked on the 6th inst, with that fatal disease, the Cholera, and lingered in great distress till the morning of the 9th, when her pure and lovely spirit took its departure. Just before her death, she expressed her willingness to die, and manifested a perfect resignation to the will of her Heavenly Father. Although it was hard to part with her husband, her dear child, and her friends at home yet she murmured not, but calmly gave directions as to the disposal of her body and the rearing of her child and spoke of meeting dear friends in Heaven, and entreating her husband to "think of her after she was gone," she calmly fell a leep in Jesus.

Many were the hearts made sad by the announcement of her death, but while we mourn that our dear friend has left us may we remember that "she is not dead but sleepeth." Let us "*think of her*," and having her pure example ever in our memory, may we strive to be like her, so that when we are called home to our "Father's mansion" we shall join her.

NEW BOOKS FOR THE YOUNG.

BOOK of entertainment with Engravings.
Slovenly Peter, from the German.
Forrester's Juvenile Keepsake
Kriss Kringle's Christmas Gift, by Nella.
A Strike for Freedom, by Mrs. L. C. Tuthill.
The City Clerk, by Miss Sedgwick.
Little Dora, or The Four Seasons, by a Lady of Charlestown.
A Treasury of Pleasure Books, 2d series.
Country Scenes and Characters.
The Life of Commodore Talbot.
Pebbles from the Sea Shore.
All for the Best, by J. S. Arthur.
Pictures from the Bible.
History of My Pets, by Grace Greenwood.
A Bright Shell for Children.
Hawthorne's True Stories, &c., &c. For sale by
J. MUNROE & CO.,
dec28 134 Washington, opposite School st.

BEAUTIFUL ILLUSTRATED WORKS.

OUR Saviour, with Prophets and Apostles, edited by the Rev. J. M. Wainwright, D. D.
The Queens of England, from Agnes Strickland
Griswold's Sacred Poets of England and America.
The Court Album, Fourteen Portraits.
Cabinet of Modern Art.
Gem of the Season.
The Abiding Places of our Lord.
The Picturesque Souvenir.
Rural Hours, by a Lady.
Souvenir Gallery, edited by Emily Percival.
Evangeline, by Longfellow.
Irving's Works, &c., &c.
J. MUNROE & CO.,
dec28 134 Washington, opposite School st.

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